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HOME FROM SUNDAY SCHOOL

Children take their lessons into life

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MARCH 18, 1953

10 CENTS

EVEN PEOPLE

TINY PELLETS OF SLEET stung against the window pane as the storm outside seemed to increase in fury. But four-year-old Tommy standing at the window was not watching the falling snow as it covered the yard with glistening new whiteness. He was looking at the Christmas tree his father had staked to the ground a few weeks after the holidays.

TOMMY HAD HELPED tie pieces of suet to the tree's green branches, so that the birds, too, could enjoy his Christmas tree. Now a family of chickadees, the chilling wind ruffling their feathers, struggled to get food from the swaying limbs. And nearby in another tree, a pair of downy woodpeckers were waiting their turn.

"I guess the birds really are hungry, Mommy," Tommy said. "They're getting all wet in the snow, but still they're eating."

"This snow makes it hard for the birds to find anything to eat," his mother said as she joined the little boy at the window. "They can't find seeds or insects now."

"Then why does God send down more snow? Doesn't he like the birds?" Tommy asked.

"OF COURSE he likes the birds. But snow is good for the ground, especially the farmlands. It makes the soil richer and protects plants and roots from the cold," his mother explained.

"But the birds—" Tommy stopped as a large bluejay swooped down, chasing the chickadees from the dangling suet. "I know," he said. "God tells people to feed the birds and that way he takes care of them."

"That's right. God likes *all* the creatures he made, so he provides ways to help them."

"Even people?"

"Yes." Tommy's mother smiled. "Even people."

—ERNESTINE DAUM

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THE CHURCH IN THE NEWS

Social Security proposed for clergymen

It seemed unlikely last week that the U.S. Congress would take action in 1953 to enlarge federal Social Security coverage. But a bill was on file in the House of Representatives to bring clergymen within the limits of the old-age insurance plan.

The bill, introduced by Representative Robert W. Kean, would allow clergymen to make their own decision on whether to be enrolled for Social Security. Each "employing body" could enroll clergymen on its payroll if two-thirds of them vote in favor. Each denomination would decide what it considers to be an "employing body." Clergymen who do not want Social Security coverage would be exempt.

Clergymen on the faculty of a college or staff of a hospital would be enrolled if two-thirds vote in favor. In such cases, if enrollment is approved, all clergymen employed by the institution in the future would come under Social Security automatically.

Sharp difference of opinion has been expressed in church circles on whether ministers should be insured under the government plan. The Commission on Social Action of the Evangelical and Reformed Church urged last month that clergymen be included.

British argue about Yugoslav cardinal

Yugoslavia's Roman Catholic archbishop, Aloysius Stepinac (now Cardinal Stepinac), had been imprisoned by the Tito government in 1946, charged with collaborating during the war years with a pro-Nazi terrorist group, the Ustashi. It was claimed that Stepinac had shared in an effort to convert to Roman Catholicism by force hundreds of thousands of Eastern Orthodox Serbs. Those who refused conversion were murdered.

Most of the lurid charges brought

TITO WAS FRIENDLY TO LUTHERANS FROM AMERICA

Drs. Franklin Fry and Paul Empie asked permission to aid Yugoslav Lutherans

against churchmen by the Communists in the postwar trials have been disbelieved by Protestants as well as Catholics in countries outside the Iron Curtain. But in the Stepinac case a good many Protestants have believed the charges were based on fact.

Britain's archbishop of York, Dr. Cyril Garbett, heaped fuel on the fire this month in a letter to clergy of his diocese by writing of "those Roman Catholics who in the war collaborated with the invaders and in some cases were guilty of grave crimes against the non-Roman Catholic population." Dr. Garbett was arguing in favor of "a cordial welcome" for Marshal Tito when he visits England this week.

English Roman Catholics answered the archbishop vigorously. "If Dr. Garbett doesn't known the facts," said Dr. George Dwyer, father superior of the Roman Catholic Missionary Society, "he shows himself singularly ill-informed for one of his eminent position. If he does know the facts, as he should, he cannot escape the charge of suggesting what is false." The Roman Catholic Church had denounced the Ustashi policies, he said.

No Catholic investment

No one can deny "that the Roman Catholic Church is making a most effective witness to our generation," said Dr. Paul C. Empie at the meeting of the National Lutheran Council last month. Dr. Empie is the council's executive director.

To counteract the strong Catholic appeal, Protestant efforts "must involve investments of large sums of money in pioneering into new techniques of teaching and Christian service," Dr. Empie said.

Dr. Empie was wrong when he said the Roman Catholic Church "has made an extensive investment and has established a powerful influence in the fields of radio, television, motion pictures, and the press," replied *Our Sunday Visitor,* widely circulated Roman Catholic periodical. "The truth is that the Catholic Church itself has not invested $1 in any of these things . . .

"The Catholic Church has never produced a movie. Whatever Catholic movies have been produced have been filmed by companies independent of the church, and Catholic bishops usually never hear of them until they are offered to the public." Every Catholic paper, said The *Visitor,* "is independent of all others and, in large part, they are edited by laymen who do not draw one cent of subsidy from the church." The Roman Catholic Church "has no official national magazines and papers."

"Roman Catholic growth," said The *Visitor,* "is due largely to the opposition waged against her by organized Protestant churchmen."

Sunday and the law

Sportsmen in Maine agree with clergymen that hunting should not be permitted on Sunday afternoons. "It is the sentiment of the church," testified the Rev. Royal Brown, "that we've gone far enough in liberalizing one thing or another on Sunday." Lew Colomy of the Maine Fish and Game Association also opposed the proposal.

Churchmen in Oklahoma want grocery stores closed on Sundays. A sermon by the Rev. Ben Sturdivant in the Crown Heights Methodist Church of Oklahoma City stimulated a member of the congregation, Governor Johnston Murray, to ask the state legislature to require Sunday closing . . . In Utah Governor J. Bracken Lee vetoed a tough Sunday closing law sponsored by church groups.

The governor said "you can't legislate people's morals."

A New York City magistrate ruled this month that washing cars on Sunday does not "constitute a serious interruption of the repose and religious life of the community." He said car washing is "needful for the good order, health, and comfort of the community."

Clergymen threatened

Members of the Ormsby County, Nevada, ministers' association were threatened with a suit for libel unless they withdrew charges that the Ney County commissioners received a "payoff" for repealing an anti-prostitution ordinance in Tonopah.

"If you have any evidence to substantiate your remarks, we request that you forthwith present them to the legal authorities," said the commissioners. There had been a wartime ban on prostitution in Tonopah because of a nearby army base, but recently a section of the town was opened as a "red light" district.

Only reply of the ministers was to ask the commissioners why they lifted the ban. They hadn't actually accused the commissioners of a crime, they protested.

Can't solve Amish problem

The "plain people" of Pennsylvania, members of the Amish sect in Lancaster County who refuse to let their children attend high school, were still a tough problem for the state government. Parents say their children get better education staying home to work on the farm than in high school.

Last year 48 Amish parents were arrested for failure of their children to comply with the compulsory school attendance law. So far this year nothing has been done in 10 school districts where about 100 children have been missing since September.

It isn't legal for school authorities grant the 14-year-olds work permits, t state's attorney general, Robert E. Woo side, ruled last month. And if scho districts don't enforce the attendan law, they will be refused state subsidi said the state department of public i struction.

The state legislature hoped to fi some way out of the difficulty this mont But one thing was certain: Amish pa ents would gladly go to jail rather th yield on what they consider an importa religious principle. If their children to high school they run the risk of b coming frivolous and worldly. On t farms they are brought up to live as th forefathers have lived.

Attorneys for the school boards in brief filed with the state department justice called the Amish settlements " island of the 17th century in this aton era." The Amish, the brief stated, "a engaged in the same occupations a using the same methods they brought this Commonwealth in the days of W liam Penn."

More "Salt of the Earth"

It isn't often that Radio Moscow a the Stewardship Office of the Uni Lutheran Church in America get inc nant about the same thing. But t month it happened.

The Moscow broadcast lamented t a cameraman had been beaten and camera damaged during the making o movie near Silver City, New Mexi The movie-making is sponsored by mine workers' union which the CIO pelled for being Communist-dominat The movie describes the life of Mexic American miners in New Mexico. Lo citizens tried to interrupt the film and fist fights resulted.

Reason the ULC Stewardship Offic

LUTHERAN "SALT OF THE EARTH" WAS COAL MINE STORY TOO
Henry Endress, script writer of stewardship film, also acted a bit part when movie was made in a Pennsylvania mine. He marked board where men check in for work

concerned about the New Mexico episode is that the film is to be named *Salt of the Earth,* the same as the stewardship picture shown in thousands of United Lutheran churches in 1948. Three hundred prints of that film are still being distributed among Lutheran and non-Lutheran churches by Cathedral Films. A TV showing of the picture is expected soon. Attorneys for Cathedral Films began action last week to block the miners' group from using the title.

Accused of atheism

Men tremble and turn pale when asked by U.S. Congressional committees whether they are Communists. It has become serious to be found guilty of not believing in capitalism. But not believing in God doesn't usually get a man into trouble with the government.

This month Roger Lyons was investigated by Senator Joseph R. McCarthy on charges of atheism. "Of course every man has a perfect right to be an atheist, or agnostic, or whatever he wants to be," Senator McCarthy conceded. "But it seems rather unusual to have an atheist in charge of the religious desk of the Voice." Mr. Lyons has directed Voice of America broadcasts of sermons and other messages of American churchmen. A heavy volume of such messages has been beamed at Iron Curtain countries.

Mr. Lyons assured the Senate committee that he is not an atheist. It seems that someone asked a friend of his about his church connection. The friend replied "laughingly" that it doesn't matter. "For all I know he may be an atheist."

Presbyterians dismiss pastor

Southern Presbyterians have a brisk way of bouncing a pastor out of his parish. Even when the congregation wants the pastor and the pastor is eager to stay with his flock, the local Presbytery can break up the relation without giving the pastor a hearing or publishing evidence to support its action.

The case now smoldering in North Carolina is that of the Rev. Charles M. Jones, who was ejected as pastor of the Chapel Hill Presbyterian Church. The

Orange Presbytery appointed a commission of 10 to investigate the case after there had been complaints about Mr. Jones. Under the Jones leadership the Chapel Hill congregation failed to practice racial segregation.

Seven of the 10 commissioners voted to remove Mr. Jones from the congregation. One voted against the removal, and two were silent. That meant that on March 1 the Rev. Mr. Jones was no longer the minister of the Chapel Hill congregation, which had voted 156 to 14 in a secret ballot to continue his ministry.

"The Presbytery has the power," according to the Presbyterian U.S. Book of Church Order, "to establish the pastoral relation, and to dissolve it at the request of one or both of the parties, or where the interests of religion imperatively demand it." In this case, the commissioners decided, "the interests of religion imperatively demand" that Mr. Jones be removed. Members of the congregation will appeal the dismissal to the North Carolina Synod. It may, if necessary, be carried to the General Assembly.

Lutheran squabble

The Rev. Francis Q. Schupmann felt that the Lutheran Church—Missouri Synod was too heretical for him. He tried to take his congregation, St. John's Church of Height of Land, Minnesota, into the tiny Orthodox Lutheran Conference which was organized in 1951.

But a majority of the members of St. John's disagreed with their pastor, and voted 16 to 10 to terminate his call. The minority which remained faithful to the pastor changed the locks on the church doors to keep out the majority, although a district judge ruled that one group could worship in the church each Sunday morning, and the other group in the afternoon and evening.

Last month the case came before District Judge Rol E. Barron, who ordered Pastor Schupmann to move out of the parsonage and cease "interfering in any manner" in the use of the church property.

A fierce battle in St. John's Church, Okabena, Minnesota, developed when the Rev. George Schweikert led his flock out of the Missouri Synod to unite with the Orthodox Conference. Those who refused to follow his guidance were suspended from Holy Communion and not permitted to vote at congregational meetings.

This month 40 per cent of the members of the congregation petitioned a district court to put the church property up for sale and divide the assets between the two factions in proportion to their numbers.

"Hostility has overflowed and caused bitter feeling and hardships not only in the church and its members but in their homes, families, and communities," the plaintiffs informed the court.

Judge Chris Carlson warned that the court fight could "tear your community to pieces for years to come."

Publishing house rebuilding postponed

No action will be taken on rebuilding the Lutheran Publication House at Blair, Nebraska, until the United Evangelical Lutheran Church meets in June. The UELC publications department was put out of business by a $100,000 fire last month, which destroyed the offices, composing room, and paper supplies.

All the news ready to go into the current issue of the UELC official paper, The *Ansgar Lutheran*, was lost in the fire, reported the editor, the Rev. John M. Jensen. The local newspaper is now printing four-page issues of the weekly church periodical. All historical archives and

records of the church were lost.

The UELC is one of the four churches now planning a merger which would create a new Lutheran denomination of about 1,500,000 members.

PAUL BLANSHARD
Petition rejected

Blanshard petition rejected

No action will be taken by the U.S. Department of State in response to a petition which Paul Blanshard aimed at Roman Catholic Archbishop Gerald R. O'Hara. Blanshard, author of books which are sharply critical of Roman Catholic political activities, said O'Hara should lose his U.S. citizenship because he is an agent of a foreign government. He is serving as papal diplomatic representative in Ireland.

Mrs. Ruth Shipley of the State Department's passport division reported to Secretary John Foster Dulles that she knows of "no rule, regulation, or law" under which the Blanshard petition can be considered. "Archbishop O'Hara is serving as the representative of the Holy See, and, as such, is performing purely ecclesiastical duties," said a spokesman for the department.

Mr. Blanshard, who returned to the United States recently after living in Ireland a year, has filed a second petition with the State Department. He raises "a number of specific legal questions which I think the State Department sooner or later is going to have to answer." If this petition is rejected, said Mr. Blanshard, he may seek a writ of mandamus in a federal court to compel enforcement of the McCarran Act against Archbishop O'Hara.

Priest took boys to Spain

A French court this month released from jail the Roman Catholic priest who acknowledged that he took two Jewish boys over the border into Spain.

The boys were baptized and reared in the Catholic faith after their parents, who were fleeing from the Gestapo, left them with a French woman in 1944. The parents were killed, but an aunt is suing for the return of the children.

It was no kidnaping, the priest insisted. The boys were eager to cross the border to escape being sent to Israel.

The case created a commotion in the top ranks of the French government. Some officials protested against imprisonment of priests and nuns involved in the removal of the boys. Others protested that churchmen were not being prosecuted vigorously enough.

And so forth

Every lounge car on trains of the Texas and Pacific Railway will be equipped with a Bible—the Revised Standard Version—says the company's president, Mr. W. G. Vollmer. The T & P. discovered that a newspaper ad emphasizing "faith in God, ourselves, our fellowmen, and freedom," brought the strongest response of anything the company put out last year. So it will experiment with further means of emphasizing religion.

World News Notes

History turns a corner

World news ebbed away to a trickle for two full days this month, as the world waited for an old man to die.

The Congress in Washington held up its debate on whether to denounce the Yalta and Potsdam pacts. The struggle of Mossadegh to cling to his power in Iran, maneuvering of French and German politicians on the question of the European Defense Community, and a dozen other international developments were overshadowed by the portentous death watch in Moscow.

When Stalin's death was finally reported, nobody knew what it would mean. Only one fact was certain: the man who had cast a longer, darker shadow across the globe than any other man in a century was gone.

New policy for Middle East

Cautiously this month the Eisenhower administration moved into position to revise the Truman policy toward Israel. "Top officials" inkled that all Middle Eastern countries would in the future be treated alike—no more aid for Israel than for any other country of its size.

In four years the U.S. Congress had granted Israel $276,517,000 in grants, credits, and loans. But the total in seven years for five other Middle Eastern countries—Syria, Lebanon, Egypt, Iraq, and Jordan—had been only $229,516,000.

Frightened by Russian attempts to win the Moslem nations by breaking with Israel, United States statesmen hoped to gain friends in the Middle East by a little less friendship for Israel. First to warn against such a change in policy was Senator Herbert H. Lehman of New York, who was alarmed by the "deadly serious possibility" that the new U.S. strategy might result in "sacrificing Israel to enter into competition with Soviet Russia for the favor of the Arab states."

Don't want world government

The corpse of American isolationism had come back to vigorous life in recent months, in the form of a strenuous effort to reduce or end United States co-operation with other nations through the UN and its agencies.

Part of this effort is the campaign to win approval for Senator John Bricker's proposed amendment to the U.S. constitution which would end the authority of the executive department of the federal government to enter into agreements with "any international organization, foreign power, or official thereof."

A flare-up of the isolationist endeavor came this month in Hagerstown, Maryland, where performance of a United World Federalist play, "The Myth that Shook the World," was scheduled. Purpose of the play is "to support and strengthen the United Nations and to develop it into a world federal government with limited powers adequate to make, enforce, and interpret world laws to maintain peace and prevent aggression."

Circulars attacking the play were widely distributed throughout the area by members of the American Legion, although the Legion disclaimed official responsibility. People who took part in presenting the play, such as Norman Cousins of the *Saturday Review of Literature* were called "left-wingers." Some stores stopped selling tickets, and the Junior Chamber of Commerce withdrew its sponsorship. But the play was presented without interference. American Legionnaires attended and applauded it.

WHAT IS THE best way to combat communism without infringing on the liberties of American citizens? Anyone who finds an adequate answer to that question will carve a niche for himself in the history of our country.

The problem of subversion is serious. Cases like those of Alger Hiss, Judith Coplon, and the Rosenbergs show that communism has made an organized effort to weaken our government from within. Those who seek the overthrow of the U.S. government should be tracked down and punished.

There are sharp differences of opinion as to how this should be done. The logical way would be through the Justice Department and FBI, in co-operation with security officers of executive agencies.

In recent years, a more spectacular method has emerged: investigations by Congressional committees. The last Congress developed this technique to a high degree. Many public hearings were held with radio and television coverage.

Some of these investigations were serious in purpose and produced results. Others produced newspaper headlines and little else. There was a great difference in the dignity and fairness with which various committees conducted their hearings.

An unfortunate result of some investigations was that Congress and the executive agencies were placed in opposition to each other, with a breeding of mutual suspicion and resentment. Another was that individual witnesses had their motives impugned without factual proof, in such a way that their reputation was seriously damaged. The search for facts typical of our judicial process was often missing.

The new Congress seems to be extremely fond of investigations. The House Committee on Un-American Activities, the Senate Internal Security Subcommittee, and the Senate Investigations Subcommittee vie with each other for the privilege of "smoking out" Communists and fellow-travelers.

Many feel that this constitutes an inadequate approach to a serious problem. Congressman Francis Walter said recently in the Un-American Activities Committee that they should try to emphasize *how little* Communist subversion and infiltration there is in American colleges, rather than how much. President Eisenhower in his "State of the Union" message said that the executive branch will be responsible for its own security and loyalty problem.

Ford Foundation grant

The problem of preserving civil liberties while combating the Communist menace was tackled last month by the Ford Foundation. This philanthropic organization allocated $15 million for study of the nature of the Communist threat and the best ways of dealing with it.

To undertake this research a new organization called "The Fund for the Republic" was set up. Its board of directors is made up of conservative businessmen, headed by Paul G. Hoffman. A major emphasis will be protecting freedom of thought and expression in the face of a growing trend to restrict such freedom.

People who defend civil rights are likely to be labeled "pink." The new fund will be managed by men of unimpeachable loyalty. If they can find a way to preserve individual freedom without jeopardizing national security, they will earn the gratitude of the American people. —ROBERT E. VAN DEUSEN

BOXSCORE ON THE BIBLE

By GEORGE H. STRALEY

Survey conducted in one typical congregation shows people still need, still read God's Word

THE AVERAGE LUTHERAN church member has at least one Bible in his home.

It is the King James Version, which he keeps on a bedside table and reads regularly in quest of comfort and courage. He reads it more today than he did five years ago.

These points were brought out in a survey conducted recently by THE LUTHERAN to discover how many people own Bibles, and whether or not those who own them read them—and when. And why.

With the Word of God being the all-time best-seller that it is, these may seem foolish questions. Bible circulation figures certainly indicate that the Holy Scriptures have found their way into a majority of American homes, and if that is so, it is not illogical to assume that they are reasonably well read—though it does not necessarily follow that they are read, since many a good book gathers dust in even the most considerate households.

WITHOUT IN ANY WAY attempting to magnify limited findings into sweeping conclusions, THE LUTHERAN polled 107 members of Zion Lutheran Church in Wilmington, Delaware, and came up with some enlightening facts.

Wilmington was chosen as the survey city because it was considered a typical American community, neither large nor small. While it has more than 150 churches of all denominations for a population of 110,000—much above the per capita average—it has only four ULCA congregations, of which Zion is second-largest with 832 confirmed members, 422 communing members.

The Rev. Robert E. Neumeyer, pastor of Zion Church, co-operated in making the survey among members of his congregation. Answers showed some interesting variations, and disproved several common assumptions.

THEY SHOWED, for one thing, that God's Word is not the bedside companion only of elderly women. Young women read it too. So do men of all ages, and teen-agers of both sexes. Actually, female readers over 60 years of age did outnumber men of the same age by four to one in this poll, although men predominated in the 30-35 year group, and teen-age boys outnumbered teen-age girls. However, the figures prove little, since the sexes were not evenly divided among those included in the poll.

Of the 107 persons in the poll, 67 were females, 40 were males. The breakdown by age was as follows:

Over 60 years—20 women, 5 men.
50 to 60—15 women, 4 men.
40 to 50—7 women, 5 men.
30 to 40—10 women, 9 men.
20 to 30—6 women, 4 men.
Under 20—9 girls, 13 boys.

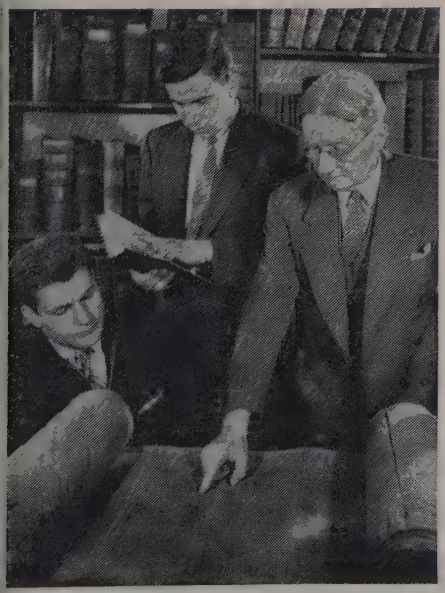
EACH OF THESE PERSONS owns at least one Bible. Sixty-eight said they have two or more Bibles. Most persons (88) own a King James Version, 55 have the Revised Standard Version, eight have some

other modern translation. Thirty-one reported that they have old-fashioned family Bibles in their homes.

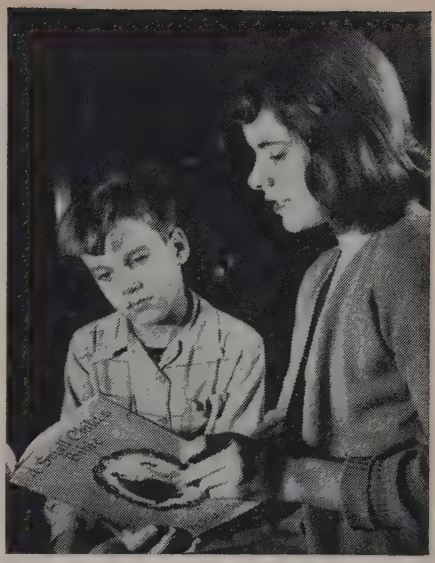
Most persons (69) keep a Bible on a bedside table. Twenty-nine keep one on a table in the living-room, and 24 consign the Word of God to bookshelves and bookcases in company with other volumes. Five persons said they have family altars, or worship centers, in their homes, and keep their Bibles there. Two keep a Bible in the "den," two in the dining room, two in the kitchen.

As to reading habits, 50 of the 107 persons in the poll said they read the Bible regularly, 43 occasionally, 6 seldom. One man said he never reads it. Six persons declined to commit themselves. Twenty-six said they use the Bible mostly for reference. Thirty-nine said they use published devotional guides to supplement the Bible.

Of the Bible readers, 31 said they are accustomed to pick up the Book at no special times and to read portions of varying length, chosen at random. But 27 said they read a chapter a day, and 12 said they pursue a methodical beginning-to-end reading plan. Ten persons admitted reading only a verse a day. Forty-six said they had not adopted any reading plan.



SEARCHING THE SCRIPTURES
Students study an ancient manuscript



READING THE BIBLE
It has a message for youth

Few said they have one definitely preferred time for reading the Bible, but a majority indicated they habitually read before retiring. One woman reads a Psalm daily immediately after the evening meal.

ON THE SUBJECT of why they read the Bible, 76 said they do so to achieve comfort and gain courage for daily tasks. Fifty-eight said they read for knowledge, and 28 acknowledged they read from a sense of religious obligation. Some gave other reasons: "It helps me in my work as a Sunday school teacher." "I read so as to be able to work in the Lord's vineyard." "I just like to read it."

Twenty persons of the 107 said the Bible is read aloud in their homes regularly; 11 said this practice is observed "sometimes."

Fourteen persons said they carry a small Bible or New Testament with them. One carries a book of selected Bible verses. One man keeps a Bible on his office desk.

Eleven persons said they read only the Gospels; 89 said they read also the Old Testament, in addition to the Psalms.

DOES BIBLE READING help these people?

None of the 107 in the poll said that it didn't, but nine declined to answer the question. These nine included a woman, 59 years of age, who said she keeps a Bible in her living-room and reads it aloud daily in search of spiritual comfort. She seemed uncertain whether it helps her or not.

A woman of 64 who has three Bibles in her home implied the same doubt. So, too, did three other women (ages 35, 38, 41), two men (35 and 40), and two teen-age boys.

Of the 98 persons who said they do benefit from Bible reading, 24 said merely that "it helps." But the remainder were more explicit. Twenty-seven said they derive comfort and courage from the pages of the Scriptures. Fourteen said it "draws me closer to God." Eleven said it "tells me how to live." Ten said it "makes me feel better," three that it "relaxes" them, nine that it helps them learn God's will in their lives. Eight said it helps them solve their problems.

"It helps me to understand life, myself, and other people better," commented one woman of 36.

Others said it brings peace and happiness, bolsters their faith, provides strength to survive sorrows. One said simply: "It gives me courage to go on when things look bad."

PERHAPS THERE is little more in this than an intelligent guesser could have figured out—with a great deal less trouble. People have been reading the Bible for centuries, at all sorts of times and in all sorts of places. And they have testified to finding happiness, faith, consolation and courage in studying and meditating on the Scriptures. Thus most of the answers to the questions contained in this poll may, at best, serve only to reinforce what is generally known by citing cases in point.

But one question, at least, brought forth an especially significant response for these times: Of the 107 persons cooperating in the survey, 81 emphatically said they devote more time now to reading the Bible than they did five years ago.

Summing up this boxscore on the Bible it appears that the Word of God, far from being smothered beneath mountains of secular literature, is still reaching the masses of literate humankind; that it continues to exert a powerful influence and satisfy an acute need, and that men and women everywhere turn to it for guidance, for solace, and for inspiration —and are likely to keep on doing so.

THERE IS VALUE in studying the Bible "as such," not simply introducing it when it seems to help in the solution of a present-day problem. Its study can and should be made interesting; it can be motivated as well as any other study.

—JOHN LESLIE LOBINGER in *The Better Church School* (Pilgrim)

Trip to the End of the Road

By NORMA PETERSON KERN

In Venezuela's remote towns and villages there are many Lutherans who eagerly await the ministry of their church

"WE NEED a Spanish-speaking Lutheran pastor" pleaded a group of Lutheran DPs and immigrants who met with Pastor Fred W. Kern in Barquisimeto, Venezuela, one evening in January. Together with Pastors Alfreds Gulbis and George Posfay, Pastor Kern and I had made the long trip from Caracas in order to meet these people and discuss their spiritual needs.

Personal visits were made to the German, Latvian, Estonian, and Hungarian families scattered throughout the city. Then arrangements were made with the pastor of the local Seventh-Day Adventist congregation for the use of a classroom in their school as a meeting place. Thirty-nine people were present for the meeting which opened with Scripture reading first in Spanish by Pastor Kern, followed in Hungarian and Latvian by Pastors Posfay and Gulbis, and again in German by Pastor Kern.

Needing a Spanish Bible, Pastor Kern asked a boy, possibly 12 or 13 years of age, who seemed to be the caretaker of the evening for his church, whether he could fine one for him. Smiling the boy produced a well-used testament from his pocket.

DURING THE FREE DISCUSSION those present emphasized their desire for a pastor who could minister to them also in Spanish, which is rapidly becoming their language. They expressed the hope that a suitable place of worship might be found and that perhaps they might have a kindergarten or school. A committee was elected to survey the situation and offer suggestions and recommendations for future work.

At a service the following Sunday, held in the home of a Hungarian family, 44 people were present. Pastor Kern conducted the service and preached in German, a language most of the Europeans understand. The other pastors had returned to Caracas to conduct their regular services.

We were again impressed with the truth that one must get away from the city of Caracas if one is to get a real picture of life in Venezuela. On this trip we made frequent stops in the cities and villages to look up Lutheran families. Our reception was always heart-warming and moving. The courage, industry and sacrifice of these people are amazing.

IN SAN FELIPE we visited a Latvian family. Here, while the husband is away at work during the day, the mother and young son spend every available minute on the actual building of a house of concrete blocks. They live in one or two partly finished rooms. And with them lives an old lady who, I thought, was the grandmother but found to be no relative at all but one who had been deserted and left to roam the streets to find scraps of

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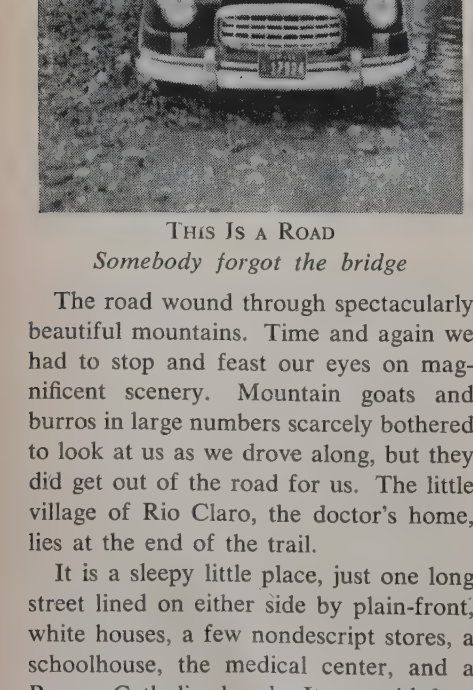
Mrs. Kern is the wife of the Rev. Fred W. Kern, National Lutheran Council representative in Venezuela.

food for herself. She had been taken into this family and given a home.

THEN THERE was the Hungarian Doctor Koleszar who came to Venezuela ostensibly to accept a position as a professor in the medical school of the university in Caracas. In Hungary he had been a professor of surgery. Upon his arrival he was assigned as medical director in a vast neglected area in the interior. We drove out to visit him one afternoon. There was no bridge crossing the Rio Turbio but since there was little water we were able to drive through.



THIS IS A ROAD
Somebody forgot the bridge

The road wound through spectacularly beautiful mountains. Time and again we had to stop and feast our eyes on magnificent scenery. Mountain goats and burros in large numbers scarcely bothered to look at us as we drove along, but they did get out of the road for us. The little village of Rio Claro, the doctor's home, lies at the end of the trail.

It is a sleepy little place, just one long street lined on either side by plain-front, white houses, a few nondescript stores, a schoolhouse, the medical center, and a Roman Catholic church. It was midafternoon when we arrived and there were only a few women to be seen, bearing pots of water or bundles of wood on their heads. Outside the stores men stood leaning against the buildings for support or squatting on the ground. Even the dogs were taking life easy, lying in the dusty street.

AS IS OFTEN the case when one gains entry, we found a very pleasant and comfortable home behind the solid front of the doctor's house. We sat and visited in his spacious patio, admiring the many plants, the parrots, and enjoying the long cool drinks he provided for us. Dr. Koleszar once served as a councilman in a Lutheran church in Hungary. He was delighted to know that perhaps soon again he could find a place for himself in the church.

Having been a nurse I found myself asking questions about the doctor's work. In an area of 35 miles with 20 "pueblos," which he covers by jeep or donkey, he serves about 10,000 people. Whenever possible patients are brought to him, thus saving time and making hospitalization possible when necessary. Commonest ailment is dysentery caused by intestinal parasites. There is little tuberculosis and malaria is well under control. Cases of typhoid are not uncommon. Poor and inadequate diet causes many of the people to lose their teeth very early in life. When babies are born in the area deliveries are so normal that unless there are unusual complications the doctor is never called. Infant mortality is very low, practically non-existent. The doctor and his wife are quite content with their life of service in Rio Claro. As a hobby they have taken up oil painting and are doing rather well at it.

There are not many—perhaps two or three dozen—European families living in

RIO CLARO—THE SCENIC VILLAGE AT THE END OF THE ROAD

and around Barquisimeto, a city of 120,000. Most of these are employed in common labor and are having a hard time of it. Some, who have been there longer, are better situated.

An Estonian veterinarian is employed in the state sanitation department. A young Latvian manages a factory which makes rope from the common yucca growing wild on the prairie. A Lavian woman has a job in the dress department of Sears' large store. The manager of this store, which is about a year old, is an American who at one time considered studying for the Lutheran ministry and attended Thiel College. We spent a pleasant evening as guests in his home.

LEAVING BARQUISIMETO we drove down to Colonia Turen, an agricultural center, where immigrants and DPs have been placed on small farms. This venture is now two years old. The road was bad and very dusty and the day was hot. The little villages through which we passed seemed quite primitive.

Here and there I was able to peer into a hut to see a mother sitting on the dirt floor nursing her baby. There seemed to be no furnishings other than perhaps a makeshift table. Naked little children played outside. The huts are built of bamboo stieks covered with mud and with thatched roofs and are windowless. They look as if they were about to collapse. The bushes and weeds along the road were covered with dust. Everywhere one saw women and children toting cans of water on their heads.

As we approached Turen we began to see an occasional cultivated field and as we came closer we saw much more cultivation and herds of cattle. The Venezuelan government has done wonderful work at Turen and in the half-dozen similar colonies in the country. Here we found good housing, fine office buildings, a spacious inn, and a Catholic church.

As we drove on to Valencia, at last on a good road again, we discussed the tremendous task confronting the Lutheran church in Latin America. Wonderful and frightening opportunities are here. This is the Father's business, and we must make haste to attend to it.

Does It Matter What We Believe?

By ALBERT P. STAUDERMAN

Doubt and indecision can lead to disaster, but firm convictions lead us to great Christian experiences

"DO YOU HAVE TO BELIEVE that about Adam and Eve and all that stuff?"

The questioner was a pert and attractive young miss who had come along on the high-school-age Luther League's picnic. Now she had warmed up enough to approach the pastor to ask about the teaching of the Lutheran church. She had reached the stage where on a foreign mission field she would be called an "inquirer."

A teen-agers' picnic is no time to delve into theology, so the pastor arranged for another chance to discuss the matter with her. But he told her that the chief need was to believe in Jesus Christ as her Lord and Saviour. "To do that," he added, "you need to know some other things about God's whole plan for saving the world."

MANY PEOPLE in this age of doubt are asking a similar question—"Do you have to believe all that stuff?" There's ignorance about the Bible and the teachings of the Christian faith—half the people of the United States are not even nominal members of any church. Many people have a vague conception of Christianity that is bound up with serpents in a garden and man-swallowing whales.

We're living in times much different from the Middle Ages when men willingly believed that devils roamed the streets. Fear held men in chains. Now there are conflicting claims of authority that breed indecision. If science and religion conflict, which is right? If the state claims supreme power, is God all-powerful? If decisions in social or business life differ from religious scruples, doesn't Christianity become a handicap?

In Jesus' day the conflict was not so sharp. People were conditioned to bow without question to authority. The Jews may have been plagued with doubts and questionings, but the influence and strength of the ruling priests were so great that they had no choice but to conform or be spiritual outcasts.

TODAY THINGS are more involved. Great expansion of educational and cultural media—printed matter, radios, television—have given almost everyone a smattering of information about different and often opposing ideas about life. As a result strong convictions are considered by many to be old-fashioned. They want their minds "open" and flexible, readily adaptable to the latest "discoveries." Yet they flounder desperately in their lack of belief and often become adherents of some wild new cause since they lack any anchor of faith. Their very freedom of thought fastens them more firmly in the need for some definite basis of belief.

Oddly enough, in most secular affairs people display a remarkable degree of faith. They gladly accept a five-dollar bill, although it is clearly only a small piece of paper imprinted with a promise. Because they believe the promise, they accept the piece of paper as if it were really five dollars of hard-earned wealth. Yet without faith it is worthless.

Sometimes they put it in the bank and surrender even that piece of paper for a printed notation in a little book—they believe the bank is to be trusted. They show an amazing degree of confidence in secular matters, because the only alternative to such confidence is chaos. Everybody must believe in some things: that he exists, sees, walks, knows, hears. And similarly, there's chaos in the soul unless there is some form of definite belief in spiritual matters.

In a society regulated by such faith, religious belief is equally valid, even for the modern mind. When such belief is developed into a formal statement or code, it becomes a creed. Perhaps men can live as well, and believe as strongly, without a formal creed, but they are likely to muddle along in an ineffective and slovenly pattern of thought.

Some religious creeds are extremely simple and direct. Others are greatly involved. The Jews of Jesus' day had a creed by which they lived. It was the whole body of law, beginning with the simple Ten Commandments but embellished finally by all the laws of Moses and of the rabbis. It became so burdensome that nobody could remember all the rules and regulations.

Christian people have a simpler and deeper basis on which to establish their way of life. The eternal question which faces them is "What think you of Christ?" The answer is their creed.

In the Christian church, it is practical to agree upon a set of rules or statements by which questions of faith and life can be judged. These are called doctrine (teaching) or dogma (the compilation of all authoritative teaching) of the church. Taken together, they constitute the science called theology—the study of God and His will for us.

Faith Makes Prayer Possible

Differences of opinion are bound to exist among Christians at some points. Men cannot always agree in drawing conclusions even from the same set of facts. Such disagreement occurs even in physical sciences like chemistry or physics. It is naturally more violent and wider in a spiritual science such as theology.

Any church—or any political system—which demands absolute agreement down to the last comma and the last dot of an "i" is bound to become a hard-shelled dictatorship. Encrusted in its own shell, it can no longer grow. There must be freedom of thought as a by-product of the very liberty which Christ proclaimed. Even with such freedom there's amazing agreement among Christians on the major issues. In the Lutheran church the long-standing tradition handed down by the Reformers has been "in essentials, unity; in non-essentials, liberty."

Generally accepted by the Lutheran church as its body of doctrine is the Bible, including both the Old and New Testaments; the Apostles' and Nicene Creeds; and several documents prepared at the time of the Reformation, notably the

Augsburg Confession and Luther's catechisms.

The value of such a body of doctrine lies largely in the positive approach it permits to the issues of the day. To say "I don't believe" or even "I don't know what I believe" is a negative and destructive approach. It neither creates nor builds, but only tears down. To hold to definite beliefs, on the other hand, sets a standard for life. Jesus once said "As thou hast believed, so be it done unto thee." Positive faith not only brought inspiration, but also established the level on which help could be given.

The same applies to our own religious life. The man who shuns any definite beliefs is likely to say "I don't get anything out of religion." The truth of the matter is that he hasn't any religious faith to get anything out of!

Faith is a mainspring of effort. Our beliefs not only establish the level on which God can help us, but they provide the power that enables us to help others. For example, God's promise of "peace on earth to men of good will" is a message for all people. If we don't believe it, there's no meaning in it at all. If we believe it, however, we'll live according to it and encourage others to do the same.

TO BELIEVE DEEPLY leads to great experiences in Christian living. As the disciples listened to the teachings of Jesus, they doubtless were impressed and tried to believe. But when that belief matured into deep, gripping conviction that held their hearts they went forth fearlessly to preach the Gospel. In a similar way, so firm a faith can lead anyone to deep devotion to a cause and to new heights of achievement.

A man who once came to Jesus said desperately, "Lord, I believe. Help thou my unbelief!" Most of us fall into his class. We know that we must hold strongly to eternal truths if we are to survive in a world where doubt and confusion too often seem to reign. We want to believe, but we need help to establish firmly a faith that finds agreement in the God-given faculties of our own minds. We want to be constructive in spiritual things and yet we are aware that we live in a material world. The faith we affirm must be sincere and yet logical enough to remain tenable in the great tests of daily experience.

The statements of the Apostles' Creed, for example, were not made up by men who lived in the quiet seclusion of some ecclesiastical ivory tower. They were born while men faced a materialistic world of unbelievable cruelty and indifference and out of their experience developed a statement of belief which seemed to them both reasonable and adequate. In another age, Martin Luther and his contemporaries, faced by bitter opposition both from the Roman Church and from the humanistic intellectuals of the Renaissance period, produced for their daily needs a clear-cut outline of their faith.

It's possible therefore to say to any dubious inquirer today, "We don't believe anything that cannot be applied in daily living. These teachings of our faith have been codified into the doctrine of the church. When you study them with an open mind, you'll find them not only logical and acceptable, but applicable to your daily experience to help you reach the highest plane of spiritual living."

A RELIGION that is not contagious is not genuine.
—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

PATTERN IN BLACK AND WHITE

By WILLIAM A. DUDDE

Program at St. John's Church in New York is example of way congregations can meet needs of an interracial community

WHEN BLACKS START COMING into a church, does that mean no more whites? Not for St. John's Lutheran Church in New York City's borough of the Bronx, declares Pastor Alfred J. Schroder.

"In this transitional neighborhood," he says, "for 20 years we have been welcoming Negroes into our Sunday school . . . Luther League . . . women's society . . . services of worship . . . catechetical classes . . . church membership . . . and to the Holy Communion.

"Our colored neighbors have learned they are cordially welcome at the old German church at 1343 Fulton Avenue. Yet last year we received into membership as many whites as blacks. In this year's confirmation classes whites outnumber Negroes five to one. Contrast this with two years ago when I confirmed a class of one white and six Negro children."

ACCOMPANIED BY A PHOTOGRAPHER, I attended a meeting of the young people's organization of St. John's, expecting to find as many colored youth as white ones, if not more. I was disappointed. Of 22 boys and girls present that Friday evening, only four were colored.

Does this mean that after two decades of effort to win its Negro neighbors, St. John's is becoming a white church again?

"Not at all," says Pastor Schroder. "Our proportion of Negroes and whites fluctuates constantly. At times one-third of our Sunday school children are colored; other times, only one-fourth. It merely means that we are a truly interracial neighborhood. A person's color means nothing to us."

Perhaps the specific factor that has swung the pendulum whiteward in the past year has been the resettlement of displaced persons and ethnic Germans in this area. "Most of the older white members of St. John's now live at a distance from the church," Pastor Schroder says. "In fact, they are pretty well scattered over the map of New York City and even beyond its boundaries. Yet, twice a month, about 225 persons fill the church for an all-white service—all-white because it is in the Latvian language. About 90 children attend a Latvian school at St. John's."

Pastor Schroder himself still preaches in German every Sunday to between 25 and 80 persons. A group received into membership last Christmas Day was half colored, half white; and half of the whites were German-speaking.

"IN ITS NINETY YEARS," states Pastor Schroder, "St. John's Church has seen at least three changes in the community. Germans opened and developed this area, with a rather large community of them centered around our church. About the turn of the century, there was a marked change, and since then the neighborhood has been very strongly Jewish. On our rolls are some Jewish converts. Then,

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The Rev. Mr. Dudde is public relations director of the Lutheran Welfare Council of New York.

about 1938, Negroes began overflowing into the Bronx from the overcrowded borough of Manhattan."

But even before this mass movement began, the first test came for St. John's. Pastor Schroder tells it this way: "It was in 1931, when there were few Negroes in the Bronx. One Sunday morning a colored Christian mother, who had only recently moved into the neighborhood of St. John's, dressed her three children and sent them to seek a Sunday school. She instructed them to go to whichever church would receive them in a friendly spirit.

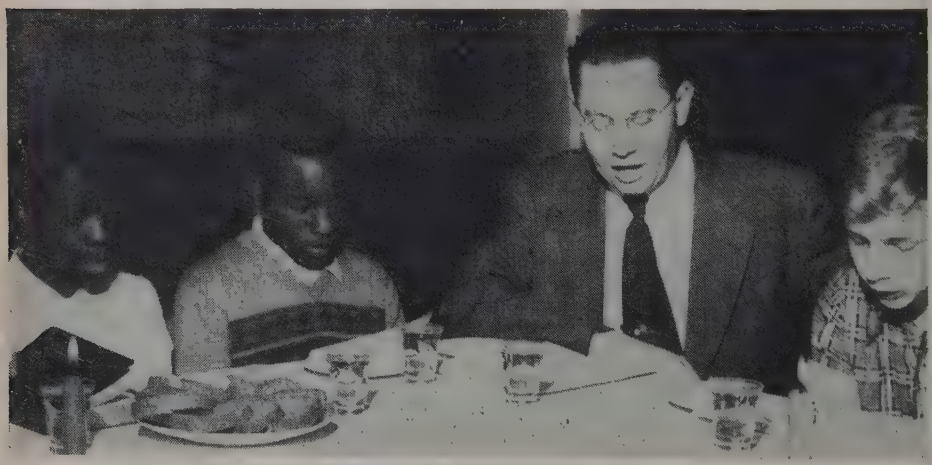
"The children decided to try the big, fine church on the hill, St. John's. They were made welcome. From that moment the course of St. John's Church was clear."

THE PREACHING, teaching and example of its ministers since even before that day have been major factors in winning the acceptance by St. John's members of their church's new interracial community mission.

Pastor Schroder is quick to give the lion's share of the credit to his two immediate predecessors—the late Rev. Henry C. Freimuth and Dr. George G. Hackman, now a professor at Wagner College. "Both were men of great Christian insight," he says. "By their convictions and spirit and by the confidence which the whole congregation had in them, they were able to influence the congregation to do that which should be only normal and natural: to see in every man a child of God, created in the image of God."

But the unassuming young minister who left a Rochester, N. Y., parish to take charge of St. John's in 1950 has not proven an unworthy successor of these two men. His interest in meeting metropolitan social problems is demonstrated by his leadership in welfare, institutional chaplaincy and interracial activities of New York Protestantism. He is president of the Lutheran Interracial Service and vice president of the Inner Mission Society of New York City.

IN LUTHERAN Interracial Service, Pastor Schroder has found what he describes



AT YOUTH GROUP SUPPER MEETING
Pastor Schroder with some parishioners

SUNDAY SCHOOL CHILDREN
Proportion of Negroes varies from one-third to one-fourth

as "an assistant pastor with a very specific assignment." The service provides leadership in children's and youth activities in parishes partly or wholly made up of members of minority groups. It is generally classified as a welfare agency. But its program definitely spills over into home missions, parish education and evangelism.

"We have found a great home mission opportunity at our front door—an opportunity which requires trained personnel and special techniques to cultivate," Pastor Schröder says. "We wish that we might use the Interracial Service full-time instead of one day a week.

"Where it goes to work, the effectiveness of the congregation's reaching people grows like a snowball. The strength of St. John's could not be what it is without such help."

ST. JOHN'S was one of the first congregations in which the service (then the "Negro project" of New York's Lutheran Welfare Council) conducted a program. Another was Mt. Zion, a colored congregation of the Lutheran Church—Missouri Synod in upper Manhattan. The agency's first social worker-director was a Mt. Zion member, Miss Lenchen Coleman.

St. John's found Miss Coleman's service a valuable aid in its period of transition. "She has been a vital link in the interracial relationship of St. John's," reports Pastor Schroder. "She could approach the Negroes of the community to interpret our spirit to them, and she could also help St. John's understand the needs and the feelings of the colored community."

Under her leadership, young people were recruited for weekday religious education and Girl Scouts from the predominantly colored public schools of the neighborhood. The homes of these boys and girls were visited, and many were

brought into the Sunday school.

Those who continued were received into the congregation by confirmation. They often brought their parents with them. Miss Coleman also helped organize a vacation school for children of the community.

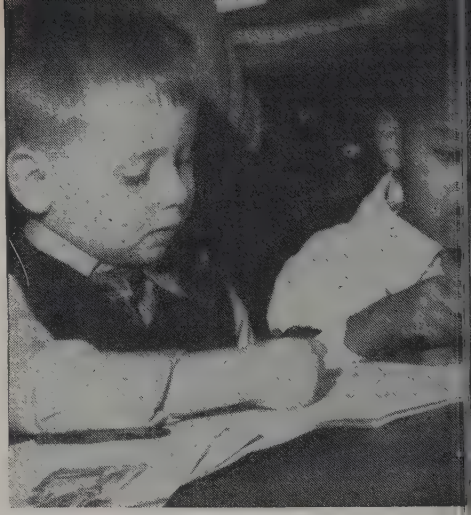
THE AGENCY is not limited by synodical lines in either support or service. The ULCA Women's Missionary Society paid the salary of Miss Coleman, a Missouri Synod member. Since Miss Coleman (now Mrs. DeVane) has left to pursue further study, the WMS now supports Miss Bernice Samuels, a worker belonging to Transfiguration (ULC) Church.

Funds of the ULC Board of Social Missions, the Missouri Synod and the American Lutheran Church all help underwrite the service's budget, which this year is $10,700.

Local congregations and parish groups of all synods, particularly in the New York area, are increasingly taking an interest in the service and contributing to its support. The agency is participating in joint welfare appeals this year in both New York and Long Island Conferences of the New York Synod.

Its program is currently conducted in Mt. Zion and an Augustana Lutheran congregation (St. Paul's, Brooklyn) besides St. John's and four other ULC churches. Two of the latter are in transition neighborhoods (Trinity, 100th St., Manhattan, and St. Mark's, Jamaica) and two are in all-Negro communities (Transfiguration and St. Paul's, Manhattan). The ULC Board of American Missions is now mapping out an interracial program for Bethany, the Bronx, also in a transition neighborhood.

"ACCORDING TO AVAILABLE statistics," says Pastor Schroder, "there were in 1943 only 4,000 Negroes in the Bronx. At the present time one might guess the number anywhere between 150,000 and 200,000.



NO PREJUDICE HERE
Races learn to live together

"In this whole area there are only two Negro congregations of over a thousand members, and only five more of over 300 members. The prospect of the complete secularization of the Negro in one generation is almost a certainty unless effective home missions or church extension work comes into being in such a community.

"We can never tell just when or how the neighborhood where we have been living and working and worshiping may change. But on this the church council and the congregation and the present pastor are agreed—St. John's Church will continue to serve its community.

"If the neighborhood remains interracial, so will the church. If the neighborhood becomes predominantly Negro, the church will move in the same direction. There will be Negro members ready to take over full leadership. In spite of changing conditions, the church will continue its life in service to the community."

WHEN THIS LADIES' CIRCLE AT AUGSBURG CHURCH, TOLEDO, O., MEETS

THEY STUDY "THE LUTHERAN"

Church paper inspires members to greater interest and activity

EVERY FAMILY in Augsburg Lutheran Church, Toledo, Ohio, receives THE LUTHERAN. Subscriptions have been provided for by the congregation's budget for several years, since the beginning of the synodical plan by which congregational groups can subscribe at the special $2 rate. When Augsburg first enrolled all its members in the plan, it was the largest congregational subscription list sent in up to that time. Today the magazine is being sent into 778 homes of the congregation.

But at Augsburg they're not content only with subscribing to THE LUTHERAN for their people. They also have adopted a program for reading, studying and discussing it.

IN THE PICTURE ABOVE, the pastor's wife, Mrs. Carl Satre (*in light-colored suit, center left*) is leading a discussion group at one of the ladies' circles. Each woman brings the current issue to the meeting, first having read it carefully. Points discussed include the feature article read first every week and the feature of most interest. Needless to say, there are usually as many opinions as there are women present.

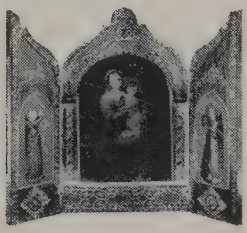
Particular attention is given to the relation of news and articles to the ULCA's boards and agencies. In connection with this the leader displays pictures of the church's headquarters and distributes samples of the latest leaflets and literature produced by the various boards.

Each month this program is presented to a different circle so its effects will be felt in as many homes as possible.

Augsburgers seem to be reading THE LUTHERAN more regularly and more carefully. The effect of this reading is apparent in the greater knowledge of and interest in the work of the church-at-large. Leaders believe that better attendance at services is partly attributable to this greater appreciation of the church.

Aids to Home Worship

From Italy come these beautiful triptychs featuring reproductions in full color of madonnas by the old masters. Made in Florence, these triptychs are in the tradition of the medieval Florentine craftsmen. Backings are of wood, covered with gesso and decorated in old gold with contrasting colored floral patterns and geometric designs. Panels are hinged to permit closing of triptychs.



MADONNA AND CHILD

Murillo's beautiful painting in full color. Side panels are angels. 7½ inches high and 9⅛ inches wide when open. **(NX209)** **$2.10**

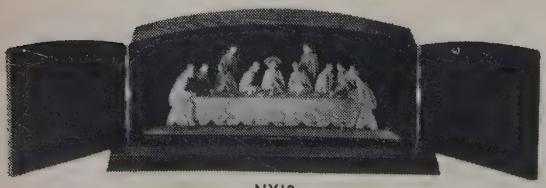
. . . . *from Oberammergau*

The pride and skill of centuries of wood carving are reflected in these two scenes of Da Vinci's Last Supper. Hand carved at Oberammergau, the miniature scene —is perfect in every detail —even to the tiny chalices and loaves of bread. Doors are hinged. Cabinet is dark oak, scene is carved in linden wood.

(NX180) 2½ inches high x 6⅝ inches (open) **$7.50**

(NX19) 2⅝ inches high x 10½ inches (open) **$9.75**

NX180



NX19

MADONNA OF THE STREET

Center panel is a full-color reproduction of the popular painting by Feruzzi. Side panels are angels in full color. 9⅛ inches high and 9½ inches wide when open. **(NX183)** **$2.35**

. . . . *from England*

An unusual triptych. Calvary scene in relief in plaster. Cabinet is in a natural finish light oak. Doors are hinged.

Open sizes: 7 inches high by 9½ inches wide. **(NX669)** **$5.25**

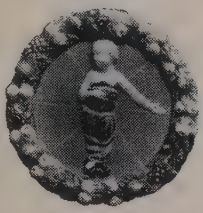
DELLA ROBBIA WARE

NX2049

From Florence come these ornamental plaques. Crafted by the descendants of Lucca Della Robbia, who in the 15th century discovered the secret of coloring and glazing a native clay in such a manner as to effect unusually brilliant colors. Rich Della Robbia coloring accentuates the finely moulded figures.

MADONNA AND CHILD

A small plaque of attractive proportions. Pedestal makes plaque suitable for standing. Medium blue background. Decorative border in white relief. With hanger. 5 x 7½ inches. **(NX2049)** **$3.75**



NX182

BABINO; MADONNA AND CHILD

Two matching circular pieces. Background is medium blue. Fruit decoration is in natural color. Complete with hanger. 8½ inches in diameter.

Christ Child (Bambino) **(NX2031B)** **$6.50**
Madonna and Child **(NX2055)** **$6.50**

MADONNA AND CHILD

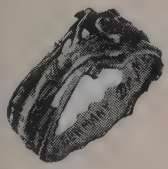
Figures are white on a medium blue background. Fruit decorations at sides and top are in natural colors. 16 inches long and 9½ inches wide. Complete with hanger. **(NX182)** **$9.50**

CHRIST AND JOHN

From Da Vinci's Last Supper. White relief on blue background. 4 inches in diameter. With hanger. **(NX31)** **$1.25**

NX31

MARTIN LUTHER'S WEDDING RING



An authentic sterling silver reproduction of the wedding ring designed by Martin Luther for his bride, Catherine von Bora. Top of ring has a synthetic ruby set at cross arms. Passion symbols appear around the ring. Inside of ring is engraved "Dr. Martino Luthero, Catherine V. Bora." An unusual gift item. Ring sizes 5 to 11. Please specify size.

Sterling silver **(NX55NL) $7.20 tax included**
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FIVE MAKE A FAMILY

PARTY INSTRUCTIONS

FOR A WONDER, the car was working and Dan was able to come home for lunch and take the children to school afterwards.

"If it breaks down on the way," Pete assured me, "I can fix it. I watched the man last time."

"Maybe you could, at that," Dan laughed, "if we ever had the same trouble twice. Most of the usual things I can tend to. But we're extra special now. Our breakdowns are fancy ones."

SUSIE STARTED to sing a little tune, "We're extra special now." She did a little heel-and-toe step. "See! I can dance like Karen."

"Where is Karen? Karen!" I called, "hurry along dear!"

"I can't get my skirt fastened," she answered from her room upstairs.

"Your skirt? You aren't putting on your costume here, are you?"

"Daddy's taking us. I won't trip on the curbs."

"But everyone will see you. I thought the Saint Paddy's day dance was to be a surprise for the other children."

"No, just for the mothers." She appeared on the stairs looking pretty as a picture in her little white crepe-paper cap and long, full green skirt.

"But won't you squash it, sitting in the car?"

"I won't really sit. I'll just lean on the back of the front seat."

"Objections overruled," Dan murmured in my ear. I smiled and shrugged. They hustled out to the car. The motor snorted. The wheels turned! Hurray! They were off!

And I turned to tackle the lunch dishes.

GOOD OLD DISHES. Three times a day, there they are, all gooey-faced, waiting for me to make them sweet and clean again!

Now, if I had a dishwasher. But that way unhappiness lies. Resolutely I tore my inward eye from the parade of all the things I'd like to have—the dishwasher, the clothes drier, the sleek new car, the TV set with giant screen, the Paris wardrobe—and started to count my blessings. If you read many magazines, you can certainly get the idea that every housewife in America has all the time-saving gadgets in the world at her command. You get to feeling you must be the only one who's struggling along, making do with what you have. It takes real will power sometimes not to give into fits of "the gimmes."

Karen did look so cute in her costume. And Susie does think her big sister is wonderful. It is nice the kindergarten children can see what the older ones have worked up to honor St. Patrick—and the Irish.

BY THE TIME I'd finished the dishes and dressed myself properly, I had to hurry to get to the school on time. I was scooting along like a human jet when a car pulled up a little ahead of me, and a cheery voice called out.

"Going my way?" invited Pastor Ittel. "If your way goes past the school, I surely am."

"Hop in, then." He swung the door open and I practically vaulted in beside him. "Something going on that I should know about? Being in such a big hurry, you must have something important on your mind."

"As a matter of fact it's funny your picking me up. I was just wondering while I cleaned up the kitchen after lunch what you would think about all this St. Patrick's Day celebration."

"Perfectly harmless, as far as I can see. Too bad it comes in Lent, of course. But I don't think it is a serious distraction at all. The person who would probably object most seriously would be Patrick himself, I fear. He would be just about the last person in the world to dance a jig. He was a deeply consecrated person whose concern for the Christianizing of Ireland grew out of bitter experience with the heathen chiefs of that land."

"But if the Irish were heathen, how did he happen to become a Christian?"

"Because he wasn't Irish."

"Not Irish! Now I have heard everything!"

"Far from being a jovial Irishman, he was a dour Scot—with all a Scotsman's single-mindedness in matters of religion. That he should have become the patron saint of the Irish Catholic is one of life's little ironies. Truth may be stranger than fiction, but fiction can do strange things with it."

"WELL, LIVE AND LEARN!" I exclaimed, half-wishing I hadn't brought up the disillusioning subject and quite ready to change the conversation. "—Oh, speaking of learning, Joyce Matthews is enjoying your class so much, now that she knows a little more about it."

"She's a very interesting and intelligent young woman. Having her in the class is a stimulating experience. And thank you for straightening her out on some of the basic facts. After her talk with you, she plucked up the courage to tell me how meager her actual knowledge was, not only theologically but so far as the events of Jesus' life were concerned."

HE PULLED UP ALONG the curb and settled back to chat for a minute. I didn't like to look at my watch, but I figured I still had a little time to talk. "The funny thing about this whole business of Mrs. Matthews," he said, "is the new slant it has given me on my ministry. Oh, I've always had adult catechetical classes. As far back as I can remember, I've had a few people to take into the church each year who needed instruction. They might be of Lutheran parentage, but due to some circumstance, they had missed confirmation. Or they might have been raised in some other church and needed to understand the Lutheran point of view. Roman Catholics expect to 'take instruction.' But to meet an otherwise cultured person who, in her words, 'knew nothing,' has given me a jolt."

"And yet when you know her background, you can see how such a thing came about."

"Most natural thing in the world. But now I look at strangers on the street and wonder whether the reason they are not members of my flock may be more of the same sort of ignorance. It's disturbing!"

He smiled the deep friendly smile that gives him what Claire Mawson calls "such a Christian look" and leaned across to open the door for me.

"Go on to your St. Patrick's party with a clear conscience. But keep your eye open for lost sheep."

Personal Problem Clinic

Wild romance

QUESTION: My daughter, 21, was always very obedient and agreeable until recently. She then got interested in a divorced man twice her age, who sometimes comes back to his former wife. After they had gone together for a while she went away with him on a trip. Then we arrived at an understanding that she would drop him, though she was very hesitant. Now she has gone to another city and declares she won't come back to this little prairie place. She made some very uncomplimentary references to her family and home in writing to other people. We find that she is still seeing this man, who has had many affairs. The pastor has asked her to work for a year without seeing him, in the hope that she may get interested in her work and in a different type of man. But she insists that she loves this divorced man.

REPLY: While differences in age are no insurmountable barrier to mature, thoughtful persons, the gap in this case is too great. In fact, as long as people are so irrational and unsteady they are not ready for marriage. Evelyn Duvall has remarked, "Marriage is for mature people."

This young lady should avoid this man. She ought to live a very quiet life for some time and think her life situation through prayerfully, with a view to a better plan for the future and in the hope of meeting some fine young man in a relationship of mutual love and respect. Her past escapades will not help her, but in time she will be able to attain an acceptable status if she follows Christian ideals of living.

Take the first opportunity to tell her these things in the most conciliatory manner, and offer her any possible help. Then let the matter rest. Don't bring it up again unless she starts the discussion.

This girl is of age, and legally she can marry without parental consent. She is old enough to assume responsibility for herself, and will have to do so. Some people come to their senses only through choosing, experiencing, and suffering, but it may then be too late to make much out of life. Nevertheless, they are entitled to the best and most tactful counsel we can offer and they are willing to accept.

Self-direction

QUESTION: I have had a physical handicap since the age of 13. Nevertheless, I completed high school, and have taught music. Under continuous treatment, I have suffered no pronounced manifestations of the old illness for a number of years.

My mother died during the past year, leaving my father and me alone. For years we had worked hard on a farm. Since my mother's passing, my father and I have been living with one of my married sisters. Our presence, of course, makes more work in the home, and my sister doesn't want me to do very much. Difficulties arise when I offer to help in the care of my father, unless my helping is done under the direction of my sister.

Would it be better for me to seek outside employment, at least part time? I have thought of trying to find lodging in an institution.

REPLY: If you are able to find a position in which you can acceptably serve, and believe sufficiently in your own abilities, you will probably be happier at work. To curb your ambitions, despite eagerness and ability, would be likely to yield a sense of defeat and frustration, which seems uncalled for. Most of us are better satisfied if we can be self-supporting and self-directing, and can feel that we are making some contribution to the ongoing activities of society. For many people the time comes when they cannot avoid being dependent on someone else, but until then they want to feel that they "belong," are useful and important.

—EARL S. RUDISILL

Introduction to Lutheran Statements of Belief

Studies in the Lutheran Confessions. By Willard D. Allbeck. Muhlenberg Press. 306 pages. $5.

The *Book of Concord* should not be accepted as a museum piece but rather as a working tool in the hands of the contemporary churchmen. It is this conviction which has motivated Dr. Allbeck, professor at Hamma Divinity School, to write this valuable book. As might be expected, it is clearly designed to meet the needs of students in Lutheran theological seminaries. But pastors and laymen who wish to gain an intelligent appreciation of their Lutheran heritage will find much of help and interest in its pages.

The author gives a brief historical sketch of the circumstances which brought forth the various documents included in the *Book of Concord.* Since they grew out of specific controversies and historical situations, this is essential if the documents are to be correctly understood by people of another generation. In addition an extended synopsis is given of the contents of the various documents. Occasionally this synopsis becomes a defense of the teaching of the Lutheran Symbols.

There are many statements, particularly in the introductory chapter, which ought to be taken to heart in a period that is inclined to regard confessional loyalty as out of date. "Lutherans do not think of confessional subscription as a bondage. Creeds are like highways. The motorist drives his automobile only where there are roads; he could make little progress through fields and woods. Because he can go only where there is a road, he would be moronic to consider roads a limitation to travel. It must be perfectly obvious that highways facilitate travel. The confessions likewise facilitate religious thinking. They have been made by those who with much labor have surveyed the terrain, avoiding the impassable mountains of the unrevealed and purely speculative, and skirting the disastrous swamps of error." Those who are inclined to bypass doctrinal discussion on the ground that it is theoretical should ponder a statement such as this.

"Does the discussion of the Lord's Supper become involved in an analysis of the various kinds of presence? It is only that those kneeling at the Communion rail may have an unwavering faith in the real presence of Christ in the sacrament. Does the treatment of Christology become scholastic in its delineation of the *communicatio?* The purpose is not pedantic, but personal. The Christ in whose name we pray in our family devotions still wears the humanity with which he was born at Bethlehem. In these, as in other instances, the words of the confessions presume or prepare for worship."

The author acknowledges his indebtedness to the work of Dr. J. L. Neve, his father-in-law. The relationship between the books is unmistakable.

But one must add that *Studies in the Lutheran Confessions* is a distinct improvement upon *The Introduction to the Symbolical Books of the Lutheran Church.* Dr. Allbeck has rendered a genuine service to the entire church in America with this book.

Geneva, Switzerland JOHN SCHMIDT

Handbook of Lutheranism

The Lutheran Churches of the World. Edited by Abdel Ross Wentz. Lutheran World Federation. 443 pages. $2.25.

Basic information and statistics about the Lutheran churches all over the globe are contained in this volume, issued by the Lutheran World Federation under the editorship of the former president of Gettysburg Seminary.

The first part consists of an explanation of the LWF and its work, mostly written by Dr. E. Theodore Bachmann. This material appeared prior to the Hannover convention in a booklet entitled *Epic of Faith.*

The second section includes historical and organizational information about each of the churches affiliated with LWF, most of which are in Europe and the Americas. Other Lutheran bodies, not affiliated with the LWF, such as the Missouri Synod, Germany's Oldenburg Church and others, are given equal treatment in the third section of the volume.

Valuable reference material and statistics occupy the fourth part of the book. This includes a complete directory of the member churches of the LWF and their heads, commissions of the LWF, national committees and church membership figures. An alphabetical index of all such church heads and commission members provides a list of leading Lutheran churchmen throughout the world.

Printed in Germany in 1952, this is the first such directory issued since 1929 and fills an important place. All material was written before the Hannover Assembly, and there is no report of actions or changes which took place there. A. P. S.

Problem of Suffering

Letters to Mark. By James D. Bryden. Harper. 150 pages. $2.

This is a discussion that grew out of a layman's question, "Why is there such senseless suffering and adversity in a world created by an almighty and loving God?" The discussion takes the form of letters between the author, a Presbyterian clergyman, and a layman who is a composite of many people who have struggled with the problem of suffering.

The author rejects what he calls the "three pat answers" to the problem: 1) that suffering is sent by God as punishment for sin, 2) that suffering is sent by God to test us, and 3) that God sends suffering as a means of training our characters and calling forth in us faith in Him.

He accepts the position that four things contain the sources of our misery: 1) the law-abiding nature of the universe and the operation of natural law, 2) human ignorance and the progressive nature of life, 3) the operation of man's freedom to choose, 4) the togetherness and interdependence of human beings.

These factors are not only the cause of man's suffering, says the author, but they are "the source of his blessings and constitute together the only conceivable setting in which the human spirit and character may grow." The book is very simply written and will be appreciated by laymen as well as ministers not only for the light it gives upon the central theme, but for helpful insight into immortality, the Bible, the value of man in the sight of God, and the nature of God as infinite love. ROLAND G. BORTZ

Palmerton, Pa.

Comforting

The Autograph of God. By Archer Wallace. Macmillan. 150 pages. $2.

This book contains 52 brief essays, most of which are based on a short story or apt illustration which is used as a springboard in presenting appropriate Christian teaching and moral applications. The language is simple and within the comprehension of high school students without robbing the pages of their interest for adults. A sane Christian philosophy is evident on every page.

The author is well known through the 16 books he has written which have had a sale of 300,000 copies in the United States. Dr. Wallace is a Canadian minister and associate editor of *Onward,* a Canadian publication. He is a master story-teller, a happy faculty which he has used to good advantage in every chapter of *The Autograph of God.* The apt illustrations so profusely used can easily be adapted for use by ministers in their sermons. A wide variety of subjects are treated, such as, "The Wallflowers," "On Being Human," "It Might Be Worse," "Making the Best of Things," "Diamonds in the Rough."

There is nothing profound about this book, but it is delightfully pleasing—the kind of book one wants handy when he feels the need of peace of mind.

Norwood, Pa. DALLAS C. BAER

OVERSEAS

BRITISH GUIANA: New Amsterdam.—THE TENTH annual convention of the Evangelical Lutheran Church in British Guiana was held in New Amsterdam on Feb. 12 and 13. The convention opened with a Communion Service.

Greetings were brought by the mayor of New Amsterdam, Dr. L. R. Sharples, who complimented the Lutheran community for their unselfish and unceasing service not only to their fellow Lutherans but to anyone else who was in need of their assistance. He said that the Lutheran church has been "at all times like a golden thread in this community, ministering to and serving it, and by example and precept showing the people (of British Guiana) the right way to go." He further complimented the Lutheran Church for its ever-present interest in and assistance to the young men and women of the colony, for it is in this age group that the problems of insufficient education, lack of training, and lack of employment are particularly acute.

IN HIS REPORT, President Audrey R. Bowen mentioned the tasks which he and other officers have had to leave undone because of twin difficulties—lack of personnel and over-burdening of workers now on the field. A brighter, happier note was struck when he informed the convention of the expected return of Pastor Paul G. Hansen to the field within a few weeks, and the addition of a new missionary expected at the same time, the Rev. E. Gene Vosseler.

Additional encouraging items in his report were the numerical growth of Sunday schools and the growing strength of those already established; the progress of the Luther League, indicating a continuing and growing interest of the young people in the church, and the reopening of the Lutheran Training Institute, in spite of discouraging handicaps, with an enrollment of 13 men and 6 women. A recommendation in his report, which has come up repeatedly, was possible establishment of an infant and old people's home.

The Evangelism Committee reported that 80,000 tracts had been distributed, with an additional 96,000 already on order. Three public address systems were purchased during the year, to be kept at strategic places in the colony for use by the churches in those areas. The recommendation was made that a committee be appointed to make a survey and establish work in Demerara, Essequibo, and the Northwest area.

The Sunday School Committee reported that in addition to regular lesson helps provided to all schools, handicraft ideas are now available also. Local Sunday schools, on an average, are now providing 75 per cent of the cost of their own literature. Many schools take care of their own needs in full, and also contribute to the self-support of their churches.

A HIGHLIGHT was the report on the floor of convention of the Lutheran World Federation Assembly at Hannover, delivered by the Rev. H. C. Magalee who represented the Guianese church there. Pastor Magalee was also chief speaker at a public service on Friday evening when he told the far-reaching effects of the Assembly. He brought the challenge directly to his listeners when he pointed out to them that they are the church, and then urged them to judge themselves in the light of the Assembly's theme "The Living Word in a responsible Church."

—VIOLA L. SCOTT

NEW CAR. Pastor and Mrs. Andrew Schilling receive keys to new Pontiac from Okey Householder, councilman making presentation on behalf of membership of St. Peter's Church, Lancaster, Ohio

WASHINGTON-OREGON:

United Prayers Said During Common Hour

BECAUSE OF THE many hundreds of miles distance between the outpost congregations in the Pacific Synod, pastors do not often see each other more than once a year (at synod) and in the cases of the two missionaries who serve in Alaska, two years separate the men from fellowship with their brother workers.

However, during Lent, through the fellowship of prayer, the some 50 pastors who serve the church in the Pacific Northwest are united as one each morning of the week.

A special committee, appointed by Synod President L. H. Steinhoff, prepared a Lenten prayer calendar which included a call for special prayers for every man, congregation and cause of the synod. At 9:00 A.M. (PST) each weekday and at 8:00 A.M. (PST) each Sunday every parsonage family is asked to reserve the hour for prayer and devotions. From Sitka and Juneau, Alaska, to Medford, Oregon, and from Seaside, Oregon, to Pocatello, Idaho, the united prayers of the parsonage families of the synod are lifted simultaneously.

MESSIAH Sunday school, Spokane, Wash., less than two years old itself, has adopted a Sunday school in Sanoyea, Liberia. Instead of treating themselves to the usual goodies at Christmas time this past year the children of the school gave the funds to buy educational and medical supplies for their African friends.

SINCE 1916 the Rev. H. N. Svinth, one of the two men who made up the first graduation class of the old Pacific Seminary in Seattle, has been carrying on his ministry in the Muck Valley area of Tacoma. Recently Grace Church, Tacoma, Trinity Church in the Spanaway section, and Bethany Church on the Mountain Highway, have been welded together into a city-village rural mission field. There are four Sunday schools conducted each Sunday plus a worship service in each church. "We are all giving time, means and effort. And the Lord is giving the increase," reports Pastor Svinth.

PAUL WILLIAM FUNK

KANSAS:

Church Rededicated After Flood Damage

ST. PETER'S CHURCH, Langdon, Missouri, held rededication services March 1 for their church, flooded by the Missouri River last year. The water reached a depth of six feet in the church, ruining furniture, organ, carpeting, Sunday school equipment, etc. The Board of Social Missions made a grant under their disaster relief funds, and the synodical disaster relief committee also helped.

DAMAGED BY WIND last fall, Trinity Church, Sedalia, Mo., will have an almost-new church when extensive renovation is completed this spring.

T. BENTON PEERY

NEW YORK:

Pierson Heads Home; Uticans Go Freewill

SYRACUSE—At the annual meeting of the Lutheran Church Home for the Aged and Infirm of Central New York, Earl Pierson was elected president; Fred Siegenthaler, vice president; Clark Goodling, financial secretary; Sidney VanAllen, Jr., secretary; and Oliver Thomas, treasurer. The home cares for 24 excluding staff.

ST. PAUL'S CHURCH, Utica, voted at its annual congregational meeting to support the work of the church solely through freewill offerings. It has laid down four requirements for church membership; receiving the Lord's Supper, reading the Bible, witnessing to others and contributing to the support of the church.

ZION CHURCH, Utica, voted as of Feb. 1 to send THE LUTHERAN to every home, the expense coming out of current expenses. This is part of its evangelism program.

RECENTLY the dedication of carillonic bells in First English Church, Syracuse, honored and memorialized Dr. and Mrs. Noah E. Yeiser of Erie, Pa., and Mr. and Mrs. David F. Keever, formerly of Norwood, Pa.

Dr. Yeiser, who died in 1950, had an outstanding career as ULCA foreign missionary and minister. He served in India and founded an orphanage on the Island of Cyprus for Armenian children. He served also as pastor in Pennsylvania and Ohio. Dr. Frank Shimer was assisted in the dedication by Dr. Samuel I. Nicholas, pastor emeritus of Keller Memorial Church, Washington, D. C., and an uncle of Mr. and Mrs. Harry E. Yeiser, donors of the bells.

SYRACUSE is holding its 34th Civic Lenten Service. This year two Lutheran preachers are among those invited: Dr. Carl C. Rasmussen, Gettysburg Seminary, who will be the preacher on March 13 and Dr. C. Wallace Fisher, of Lancaster, Pa., March 27.

CHRISTIAN P. JENSEN

CAMPUS

HARTWICK College's President Henry J. Arnold retires June 30 after 14 years at that post. The board of directors has elected him president emeritus.

HARTWICK College's board of directors has named Prof. Miller Ritchie, head of Miami University's department of human relations, as president to succeed Dr. Henry Arnold on July 1, 1953.

THIEL College's Lutheran Student Association has scheduled during Lent full-length feature films, including: "Keys of the Kingdom," "One Foot in Heaven," "Twelve O'Clock High," "Mr. 880," and "Grapes of Wrath." The LSA also conducts Sunday Lenten Vespers.

WITTENBERG College students attending Lenten Friday chapel services are hearing faculty speakers discussing "I'll Tell You Why I'm a Christian."

NEWBERRY College President James Kinard, on his way to a faculty meeting in mid-February, was struck by an automobile. He's been confined to a Newberry hospital since with a broken leg, fractured pelvis, cuts and bruises. Doctors report his condition "improving."

WAGNER College's Faith and Life Week (March 8-12) featured addresses by Dr. Merriam Trytten, the Rev. Robert Van Deusen, both of Washington, D. C.; Dr. Ruth Wick, secretary of the United Student Christian Council; the Rev. Norman Eddy, New York City; the Rev. Troy Strong, Staten Island; Dr. Theodore Gill, St. Charles, Mo.

CENTRAL Seminary's pre-Lenten lecture series featured addresses by Dr. Sverre Norborg, pastor of Norwegian Memorial Church, Chicago, Ill.; Dr. Emil A. Gomann, pastor of Grace Church, Gurley, Nebr.; Prof. Carroll Thompson, of Midland College; and Pastor Elmer Ellefson, of Prairie Church, Decorah, Iowa.

CHICAGO Seminary's choir, under the direction of Dr. Robert Fischer, recently toured the Pittsburgh Synod in a series of sacred concerts.

NEW JERSEY:

Camp Beisler Opens On Fourth of July

TRENTON—Camp Beisler, the new synodical youth camp, will begin operation this summer with the first enrollment period beginning July 4. Junior and intermediate boys and girls (9-14 years) will have an opportunity of attending camp during one or several of the weeks between July 4-18. The committee has planned a senior boys and girls camp (15-18 years) during the week of July 25.

See picture story on Camp Beisler on this page

THE REV. JOHN W. MILLER of Christ Church, Union, has been selected as director for 1953. It is estimated that 150 youth can be accommodated each week. One hundred men of the synodical Brotherhood sponsored a renovation program at the camp on Jan. 31.

THE 1953 LWA GOAL for synod is $40,029. Synodical Director Robert E. Borneman is urging congregations to concentrate their efforts on Lutheran World Action Sunday (May 3) as focal point in the appeal.

LUTHERAN PASTORS in the Bergen County area are actively engaged in the formation of a Council of Churches.

THE REV. NORMAN B. FOWLER of St. Trinitatis Church, Jersey City, has resigned to become a mission developer in the West Paramus area under the direction of the American Board. A survey has indicated an exceptionally productive field.

"NURTURING FAITH Through the Church School" is the general theme of the third annual Church School Workers' Conference under the direction of the Committee on Parish Education, to be held at Emanuel Church, New Brunswick, April 18.

THE REV. JOHN MENGES of Holy Trinity Church, Brooklyn, N. Y., has accepted a call to Our Saviour Church, Jersey City.

TEMPLE CHURCH, Pennsauken, liquidated

MESS HALL has facilities to accommodate over 200 young people and their leaders; building has knotty pine paneling, colonial light fixtures

REC (Recreational) BUILDING has both indoor and outdoor stage, will seat 600. It has two paved basketball courts, swimming area

MAIN LODGE has huge fireplace, sleeping accommodations for 30 or more young people. Other campers will be housed in nearby cabins (there are more than 20 buildings on the site)

DWELLING is located near the entrance to 128-acre tract. Camp is located northeast of Phillipsburg, N. J., at an elevation of 1,100 feet above sea level. INFIRMARY (below) will provide ample medical care

NEW JERSEY . . .

the final obligations on a $55,625 mortgage at a special service conducted by Pastor Alford R. Naus. Dr. Edwin H. Knudten was speaker.

DR. RUSSELL D. SNYDER, New Testament instructor at Philadelphia Seminary, was Pre-Lenten speaker at the Southern Conference meeting at Grace Church, Camden, Feb. 17. THE REV. KENT W. GILBERT, III, of the ULCA Board of Parish Education, preached the communion sermon.

REFINISHING the nave, narthex and floors at Holy Trinity Church, Leonia, was part of the early spring renovation program.

COUNCILMEN of Christ Church, Trenton, renovated the parsonage for the newly called pastor, the Rev. G. Roger Burkins, who was installed by Dr. Knudten Feb. 8.

THE REV. FREDERICK SPREEN of Zion Church, Niagara Falls, became pastor of Christ Church, Jersey City, recently.

THE REV. ROBERT PARKER was installed pastor of Good Shepherd Church, Glen Rock, Feb. 11.

OTHER CALLS extended and accepted within the synod include two seminarians who will graduate from Philadelphia: RICHARD PORRITT, who has accepted a call to Epiphany Church, Pleasantville, and WILLIAM LAIRD, who has been called to Ascension Church, Haddon Heights.

TRINITY CHURCH, Hudson Heights, was the recipient of a $250 legacy from the estate of a late member, Mrs. Anna Hormel.

THE PRE-CONFIRMATION RALLY for all confirmands in the Southern Conference will be held in St. Paul's Church, Mt. Holly, March 22.

RALPH I. SHOCKEY

PENNSYLVANIA:

Christian Approach to Jews Discussed

PHILADELPHIA—An Eastern Regional Conference on Jewish Evangelism was sponsored in the Whittier Hotel here last month by the National Lutheran Coun-

REFRESHMENT

story of the week

BECAUSE as chairman of the Buffalo (N. Y.) Council of Churches' Radio and Television Committee, Pastor Franklin Jensen has done all the arranging for the series of televised Lenten programs on WBEN-TV, members of the committee decided to meet at Holy Trinity Church (where Pastor Jensen is associate pastor) before adjourning to a near-by television store to watch one of the first telecasts, a panel discussion on "How to Use the Bible."

After an exchange of conversation in the parish study, the group left the church. At their destination, they discovered (to the TV dealer's chagrin) that no sets were available for them to view the telecast due on the air in five minutes!

The TV dealer, all apologies, suggested delicately "There's a set in the bar down at the corner!"

One brave soul offered to lead the way and within the five minutes, the clergymen had paraded down the street, and filed quietly into the bar. Although he appeared stunned, the bartender listened to the pastor-spokesman, graciously turned the set on.

FOR FIFTEEN MINUTES, everyone was amazed . . . the clergymen had had no idea the number of people frequenting a bar at 10:30 A.M.; the refreshment-seekers had to pinch themselves upon seeing a religious telecast on the bar TV screen!

Surprisingly, everyone listened and watched reverently. Only hushed conversation broke the silence . . . the dim light of the bar seemed to have a quiet churchliness about it!

When the program was over, the pastors all thanked the bartender and left . . .

". . . . wondering," commented Holy Trinity Pastor Ralph Loew, "what thoughts had crossed the thresholds of those who came to find a refreshment of spirits but remained to receive a refreshment of the Spirit."

—DICK SUTCLIFFE

DISPLAY. Considerable attraction in the display window of Groh's Bakery, Middletown, N. Y., recently was Layman Joseph Groh's sugar-and-gum-paste model of St. John's Church. Scaled to one-half-inch-to-one-foot, interior lights shone through colored wax paper windows. Pastor Paul Henry is shown admiring Layman Groh's (right) handiwork

PENNSYLVANIA . . .

cil and the Philadelphia Joint Committee on the Christian Approach to the Jewish People.

Directing the conference was the Rev. Nels E. Bergstrom, area secretary. Speakers included the Rev. Dan B. Bravin, the Rev. Robert E. Horne, and the Rev. Lauri Anderson. Also present was Dr. Conrad Hoyer, of the National Lutheran Council, who spoke briefly at the luncheon session.

CONFERENCE QUOTES: "In order to win Jews to Christ, it's necessary to change the thinking habits of people . . . who habitually think 'each religion is as good as any other.' People must become convinced of the priority of the Gospel of Christ over all other religions.

"A program of personal evangelism should include: doing business with Jews, trading at Jewish stores, showing that Christians have no prejudice . . . by making friends with Jews in the community, by expressing Christian love whenever possible . . . through a definite and personal testimony of Christ."—Pastor Anderson.

"Factors hindering the Jewish favorable consideration of the Gospel: indifference (they aren't for it nor against it), ignorance (they're never really confronted with it) and living contrary to the Gospel."—Pastor Bravin.

THE REV. WILLIAM O. MOYER, pastor of St. John's Church, Scranton, preached a series of sermons early last month in a Preaching Mission held at St. Peter's Church. Attendance was good, Pastor Knapp reports.

THE REV. W. EDWARD MCHALE was installed pastor of Muhlenberg Memorial Church Feb. 8 by Central Pennsylvania Synod President Dwight Putman. Pastor McHale, who formerly served St. John's Church, Steelton, succeeds the late Dr. Charles Dapp.

THE ANNUAL CONFERENCE of Lutheran Church School Workers attracted the usual good attendances at Mitten Hall (Temple University) late last month. Principal speakers were Dr. Harold S. Miller, of Incarnation Church, Brooklyn, N. Y., and Dr. Henry H. Bagger, president of Philadelphia Seminary. Theme for the all-day session was "Learning to Understand Our Pupils."

TWO EMPLOYEES of the United Lutheran Publication House worked six months with imported Japanese gold and English silk replacing the background on a large dossal (91 x 70 inches) owned by the Church of St. Luke and the Epiphany (Episcopal). Church officials estimated it would cost over $6,000 to replace the dossal today.

MEMBERS of Temple Church, West Philadelphia, are celebrating their fiftieth anniversary. Church was renovated recently.

THE REV. W. PAUL REUMANN, pastor of Trinity Church, Lansdale, has been elected president of the board of Artman Home.

MEMBERS of Calvary Church and Pastor Arthur Hahn will dedicate their completed building Sunday (March 22). Speaker will be Central Pennsylvania Synod President Dwight Putman. The congregation now has a real church after years of worshiping in a "basement structure." R. T. S.

KENTUCKY-TENNESSEE:

April 27 Set For Busch Installation

LOUISVILLE—Installation of synod's first full-time president takes place April 27 at the opening of synod at Christ Church, Jeffersontown. Dr. Franklin C. Fry, president of the United Lutheran Church, will install Pastor Gerard D. Busch, formerly of Grace Church, Louisville, as full-time executive. Representing the United Lutheran Church will be Dr. John Rilling, pastor of St. John's Church, Minneapolis.

NEW PASTORATES include: HAROLD KOCH, to be graduated from Hamma Divinity School, Springfield, Ohio, this spring, will go to Zion Church, Park Hills, Covington; PASTOR VIRGIL YOHE of LaGrange, Ind., has been called to Zion Church, Franklin, Ky.; a mission developer is to begin at Tullahoma, Tenn., soon.

ST. MARK'S CHURCH, Auburndale, Louisville (now vacant), will continue with plans to erect a $118,000 building this year. This will be the first construction of a new building in the Louisville area in more than 20 years.

INTEREST IS BEING shown by Lutheran and non-Lutheran church people in the second annual series of classes on marriage at Third Church, Louisville, in March. Dr. Charles Cressman, pastor, delivers five class lectures on "Challenges of Modern Marriage."

NOTES: Annual Confirmand Rally of Louisville classes will be held Passion Sunday (March 22) at St. John's Church, St. Matthews. Speaker will be Pastor Cressman of Third Church . . . THE BUSINESS and Professional Women's Class of First Church, Nashville, is sponsoring group for Lutheran students at Vanderbilt and Peabody . . . BIG BILL EDWARDS, former all-time football great at Wittenberg College, has resigned as coach at Vanderbilt University.

ROGER G. IMHOFF

HOME MISSIONS

WISCONSIN: Missionary Dwight Shelhart held first services in Baraboo Feb. 22. This newest mission in Northwest Synod will rent property from Seventh Day Adventists.

MARYLAND: The Rev. Otto Reimherr was installed pastor of Hope Church, College Park, on Feb. 22 by Synod President J. Frank Fife assisted by the Rev. Oswald Elbert, of the National Lutheran Council's division of student service. Congregation now numbers 75, has purchased a two-acre lot near the University of Maryland campus.

MISSISSIPPI: Pastor Harold Wolff reports that average attendance of Lutherans meeting at the Mississippi State College YMCA is 22. He hopes to organize a mission soon. First services were begun Jan. 15.

MINNESOTA: New missions are leading the way in Northwest Synod per capita giving. Fox Point, Milwaukee, was first with better than $27 toward general benevolences. Martin Luther Church, Wauwatosa, was second with a per capita benevolent contribution of better than $20. Prince of Peace, Minneapolis, was third: $18.02.

FLORIDA: In addition to St. Andrew's Church, St. Petersburg, organized last fall, and two missions currently underway, northwest Orlando and Homestead, a fifth field is in process of development. It's in Warrington (Pensacola).

OHIO: St. Timothy (mission) Church, Mansfield, thanks to the synodical board of home missions, has purchased four and one-half acres for expansion. Close to 100 worship regularly in temporary quarters in a schoolhouse.

CALIFORNIA: Services have been started in Northeast Sacramento (by the Rev. George Steffins) and in Downey (by the Rev. Neale Jensen). In the case of the former, a meeting place for the Lutherans was arranged for by Councilman Steinbrenner, of St. John's Church, Sacramento.

RECENTLY honored on the 60th anniversary of his ordination was Dr. A. E. Dietz, former pastor of All Souls' English Church, Jersey City, N. J., shown here with fellow churchmen during anniversary ceremonies

OHIO:

Lutherans Got Around

COLUMBUS—This year Ohio is observing the sesquicentennial of its statehood. Lutheranism in Ohio goes back at least as far as 1803, when John's school was erected along a creek bank two miles east of Miamisburg, in southwestern Ohio. Within a few months a Presbyterian saddlebag preacher announced worship at the schoolhouse but found only Lutherans and Reformeds from eastern Pennsylvania in the neighborhood. Services were continued and a few years later a union church was organized. By 1819 the Reformed congregation had moved to Miamisburg and the Lutherans organized in St. John's (Gebhart) congregation.

When Toledo pastors discovered that 400 out of the 2,400 students at DeVilbiss High School were Lutherans they arranged to provide a morning Lenten service each day during Lent from 8:15 to 8:45 A.M., at Bethany Church, just across the street. Pastors participating included J. Alfred Updegraff (Bethany), W. Carl Satre (Augsburg), A. Howard Weeg (Glenwood), G. Paul Lottich (Reformation), Ewald G. Berger (Redeemer), Robert S. Kinsey (Augsburg).

CHARLES SYLVESTER CROMER was a stagehand in a Mansfield theater, and a loyal churchman. He died, without known relatives, on Christmas Day and left an estate of $6,000 to be divided equally among First Church, Mansfield, Wittenberg College, Oesterlen Home, and Mulberry (Indiana) Home. E. RUDOLPH WALBORN

PENNSYLVANIA:

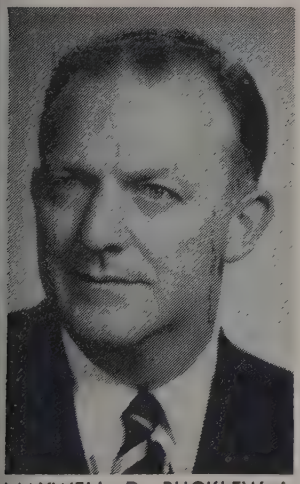
Course in Deaf Symbols Begun at Seminary

YORK—Students of Gettysburg Seminary and a limited number of pastors of the synods were invited to enroll in a six-session introductory course in deaf signs which began March 3. The course is taught by the Rev. Kendig Bergstresser, pastor of Zion Church, Penbrook, where he has continued the work for the deaf begun by his predecessor, the Rev. George F. Harkins.

Arrangements for the course were made with the help of the Central Pennsylvania Synod's social mission committee, and the Rev. Francis E. Shearer, secretary of ULCA Inner Missions. Synod provides allowances for travel expenses to pastors completing the course and requesting such aid. Arrangements will be made to renew the work in York which the Rev. John G. Bernheisel has been actively promoting. Seminarian Eugene McVickers will assist the Rev. Francis E. Reinberger of the seminary faculty in establishing the course.

(*Continued on page* 42)

MRS. MARTIN CRUSELL, new religious education director at Holy Trinity Church, Minneapolis, is no stranger to congregation. She's been Sunday school superintendent there for 14 years, teacher for 26. She's directed congregation's daily vacation Bible school since 1935



MAXWELL D. BUCKLEW is the new public relations officer at Gettysburg College. A veteran of 20 years' service in the field, he formerly filled similar posts with General Motors, Bendix, Glenn L. Martin and Knouse Foods

BRIEFLY SPEAKING

When 22-year-old Jeanette Altwegg won the Swiss fancy skating championship recently, she was offered the equivalent of $20,000 to become the star of an international ice revue. Jeanctte firmly but politely turned her back on the offers. Instead, she took a post as housemother in the Pestalozzi Children's Village, in Trogan, Switzerland, earning $120 a month, less than average European factory pay. Her reason, the best in the world: "I can serve Him better as a housemother than as a skating star!"

Pastor Paul Kidd, distressed over the effects of rainy weather on church attendance at St. Paul's Church, Easton, Pa., inserted the following poem in the next Sunday bulletin:

Little drops of water falling on the sod
might fill the mighty ocean . . .
. . . but not the House of God!

The world's northernmost and southernmost churches are Lutheran! That's the word of Kristeligt Pressekontor, official news bureau of the Church of Norway. The northernmost church is situated in Svalbard, an island in the Arctic Ocean belonging to Norway. The southernmost church on the globe was built by Norwegian whalers on the British island of South Georgia in the South Atlantic.

Mrs. Carl Honeycutt, wife of the Columbia, S. C., Lutheran pastor, discovered last month that one of her speaking engagements conflicted with one her husband had agreed to. A close friend of the Lutherans, a Methodist district superintendent, offered to serve as baby sitter, so that the Lutheran pastor's wife could go speak before a Presbyterian women's group!

As he preached his farewell sermon to members of Grace Church, Laurel, Miss., Pastor Harold A. Wolff glanced about the nave, was surprised to see that on his right was the first couple he had married after becoming pastor of the congregation following ordination; on his left, the most recently married couple sat. "Quite a coincidence," the couples agreed after the service.

Advised that a new electric organ could be installed if council could put its fingers on $1,000, members of Messiah Church, Larchmont, Pa., promptly pledged $1,390 on the spot. Within two weeks, all but $300 of the total cost ($3,150) of the new instrument was covered in cash and pledges, Pastor Paul F. Cramp, Jr., reports.

PA., YORK . . .

THE REV. WILLIAM J. SCHULTZ, Orrstown, will retire April 30.

BEQUESTS: $1,244 to Canadochly and St. James (both of Hallam parish) from the estate of Caroline Bell, and $1,827 from the estate of Anna Blessing; to ST. PAUL, McSherrystown, $1,000 from the estate of Ellen K. Little, also $500 to Tressler Orphans' Home from the same estate.

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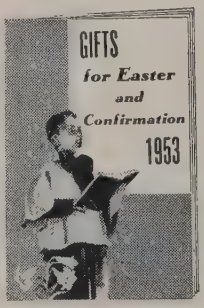

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GIFTS OF $250 from children of Mr. and Mrs. Arthur K. Reehling in their memory, and $100 by will from Mrs. Mary E. Krug were received by ST. MATTHEW'S CHURCH, Hanover.

MT. ZION of the Goldsboro-Mount Zion parish broke ground for a $40,000 enlargement of the present church building.

THE REV. ELWOOD LEISTER has been elected assistant pastor of St. Matthew's Church, Hanover, effective upon his completion at Gettysburg Seminary in May . . . DR. HARRY H. BEIDLEMAN, upon completion of 25 years as pastor of St. Matthew's, was presented with a cash gift of $500 by the congregation and Sunday school Feb. 17.

DR. RALPH C. ROBINSON, Spring Grove, was re-elected president of the Lutheran Welfare Service of York county. Other officers: Vice president, Fred C. Stabnau; the Rev. Gordon E. Folkemer, York, secretary; and Roy L. Geesey, treasurer.

ON MARCH 17 (7:30 P.M.) in Emmanuel Church, York, York District Luther Leaguers will see an 80-minute sound movie, *Reaching From Heaven.*

PAUL LEVI FOULK

PENNSYLVANIA:

Allegheny Churches Urged: "Love and Lift"

JOHNSTOWN — Allegheny Conference LWA leaders are urging member churches to "love and lift" a little more during 1953. $39,320 or 99.3 per cent of the 1952 LWA quota was raised. Having come so close last year leaders are determined that conference must exceed its 1953 quota of $38,236.

CONFERENCE Pre-Lenten Retreats were held in First Church, Johnstown, Feb. 16 and in Trinity Church, Juniata, Altoona, on Feb. 17. Dr. Lewis C. Manges, now retired but a veteran of 52 years in the ministry, was speaker.

U.S. AND FOREIGN COLLEGE students will spend 12 days at Camp Sequanota in June.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

PA., JOHNSTOWN . . .

Under the direction of the Division of Student Service of the NLC an Eastern International Study Service Project will be held. Purpose of the project is "to help create international understanding, to help build a Christian community, to make Americans conscious of foreign students attending U.S. colleges and to make persons more conscious of the Christian faith."

WORLD DAY OF PRAYER proclamations were issued by both Mayor Walter H. Grove of Altoona and Mayor Walter E. Rose of Johnstown. Over 1,200 women attended the dozen or so district services sponsored by the Council of Church women of the two cities. In Altoona a full page ad in the *Altoona Mirror* carried announcement of the services. Four late afternoon World Day of Prayer meetings for children were also held in Altoona.

THE 175TH anniversary of Holy Trinity Church, Berlin, was celebrated recently. The church's original bell has been placed in the narthex, was rung each Sunday following the prelude during the anniversary month. Cast in Amsterdam in 1753, it is said to have originally been a ship's bell. Among guest speakers at the celebration was President G. Morris Smith of Susquehanna University.

FOUR HUNDRED PERSONS representing 55 Protestant, Catholic and Jewish congregations were told of the necessity of love and brotherhood for mankind at an interfaith worship service and tea in First Presbyterian Church, Johnstown, Feb. 17. Speakers were Mrs. William L. Williams, local book reviewer and Johnstown Good Neighbor Award winner, and the Rev. Harold L. Rowe, pastor of Trinity Church.

MISSIONARY on furlough from India, the Rev. Wilbur E. Wicklund, spoke at the missionary rally of Altoona District Luther Leagues in First Church Feb. 22. Synodical Luther League Road Shows are being held in various churches in Johnstown District. Purpose of the "show" is to point up life service. At St. David's Church, Davidsville, 15 business and professional leaders

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PA., JOHNSTOWN . . .

explained as a part of the "show" how religion affects or is used in their work.

HERETOFORE there had been some difficulty getting adults to serve as League advisors at Christ Church, Westmont. This year instead of having the pastor do the asking, leaguers decided to do the asking themselves. Possible advisors were nominated, balloting was held, visits followed. Results: "Far better than I could do," says Westmont Pastor John D. Garhart; "eight advisors signed up for 1953. They just couldn't say no to the leaguers."

BOY SCOUTS of Troop 26, Tyrone, were special guests of the Brotherhood of First Church at its annual supper in early February. The pastor of First Church, the Rev. Henry G. Springer, spoke.

MISS MADELYN LOTZ, secretary to the chaplain of Gettysburg College, and Joseph E. Moreland, Gettysburg Seminary middler, were married in Christ Second Church, Altoona. The Rev. James M. Singer, pastor of the church, and the Rev. Albert R. Burkhardt, assistant pastor of Luther Place Church, Washington, D. C., officiated.

THE REV. CHARLES W. REIDER of Portage attended the winter term of the Presbyterian Institute of Industrial Relations held in Chicago in January. (Pastor Reider was able to mention the *Institute, Portage, and the ULC* when he was interviewed over NBC-TV from Chicago's Rainbow Arena.)

THE REV. HARVEY L. HUNTLEY, pastor of Trinity Church, Bedford, resigned effective Feb. 24, to accept a call to the Church of the Resurrection, Augusta, Ga., effective March 1.

ALTOONA LOVERS of choral music heard a concert by the Augustana College choir of Sioux Falls, S. D., in Bethany Church late in January. Next day the choir sang on a coast-to-coast radio hookup from the National Gallery of Art in Washington, D. C.

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SOUTH CAROLINA:

Public Relations Workshop Attracts 100

COLUMBIA—About 100 pastors and church leaders from all parts of South Carolina came to Ascension Church, Columbia, to participate in a public relations workshop Feb. 9. Discussions centered around the use of newspapers, radio, and television, particularly as a means to enlist public interest in the church.

SOUTH CAROLINA . . .

Dr. Joseph Simonson, executive director of the Department of Public Relations of the National Lutheran Council, told the group to "give the facts!" . . . "Accurate information with proper interpretation will bring action, giving the best response."

Erik W. Modean, director of the NLC News Bureau, outlined what is considered news, then discussed proper presentation to the public.

W. Frank Harden, program director of Radio Station WIS, Columbia, told the group that "radio and television are the only two saturation media." He said business uses radio and TV to sell merchandise. The church should use these to lead people to religious convictions.

Thomas W. McMahan, member of the staff of *The State* (Columbia newspaper), discussed types of news stories which are acceptable to the newspaper and of greatest interest to the public. He spoke of special events, selection of officers, new programs and the like. He also outlined the proper

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SOUTH CAROLINA . . .

way to prepare news stories to be handled with the least trouble by the newspaper.

Dr. Karl W. Kinard, president of synod, was chairman of the group planning this workshop.

"HUMAN RELATIONS and the Policeman" is the subject for a special training course for the police officers of Columbia. Thirteen sessions were to be held beginning on March 3. Sponsors are: Extension Division, University of South Carolina; City Council and Police Department of Columbia.

Purpose of the course: "Police officers provide a most important service to the community. Not only do they serve to protect the community from those who violate its laws, but they render numerous other services not often fully noted or appreciated. Coming into contact as much as they do with all kinds of people calls for real skill in understanding human relations as well as law.

"Realizing the importance of this, the Columbia Police Department has approached the university to offer such a course for all members of the force. Instructors have been drawn from the university. They hope that every student will feel free to raise questions, or comment on any topic under discussion."

In the Columbia police department two top officers are Lutherans: Chief L. J. Campbell, Reformation Church; Assistant Chief Shep L. Griffith of St. Paul's Church.

(*Continued on page* 48)

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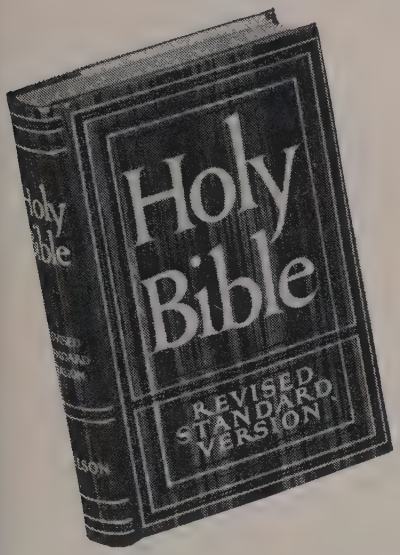
RARE COPY. A 111-year-old English Hexapla, recently acquired by Midland College Library of Biblical Literature from Prof. George A. Hartwig, is examined by Midland Professor Herman Gimmestad and President Paul W. Dieckman. Volume, long out of print, has six English translations in parallel columns printed with the original Greek text

The Revised Standard Version of the Holy Bible



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SOUTH CAROLINA . . .

THE ULCA STEWARDSHIP department says that three synods in the south take the lead in benevolence contributions. In contributions per confirmed member for all benevolences the Georgia-Alabama Synod leads; the North Carolina Synod is second; the South Carolina Synod is third. In contributions per confirmed member for ULCA causes, the Northwest Synod takes the lead, Georgia-Alabama Synod and South Carolina Synod tie for second place, and North Carolina Synod is third.

THE REV. G. H. C. PARK, for five years pastor of the Union-Whitmire Mission Parish, has resigned to accept á call to Blythewood Mission. He assumes his new duties April 1. Extensive improvements have been made on the property at Augsburg, Union, and St. Timothy, Whitmire.

SEVERAL STUDENTS at Southern Seminary have accepted calls effective June 1, contingent upon their graduation from this institution in May. These include the following: VERNON A. FRICK, to St. John's and Pisgah churches, Lexington; C. EDGAR LINDLER, to St. James', Red Bank, Lexington; J. MARION RHODEN, to St. John's, Clinton; JOHN L. SATTERWHITE, board missionary, Beaufort; GEORGE C. KAHL, to St. Jacob's parish, Chapin.

THE REV. DAVID F. COOPER was guest preacher for a special preaching mission series at Ascension Church, Columbia.

EARLY IN FEBRUARY over 1,000 Baptist pastors met in Columbia to consider the cause of evangelism. A ringing challenge

IN CALIFORNIA....

Berkeley—Oakland

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11:00 A.M.—7:30 P.M.
Ross F. Hidy, Pastor

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Worship Service ..... 10:45 A.M.

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10 A.M., German
11 A.M., English
12 Noon, Sunday School & Bible Class
Emanuel—God With Us
Come and Bring a Friend

ULC CALENDAR

APRIL

14-16. Georgia-Alabama Synod. Redeemer Church, Atlanta, Ga.
14-16. South Carolina Synod. St. Andrew's Church, Charleston
14-17. Virginia Synod. Christ Church, Roanoke
20-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.
20-23. Kansas Synod. Zion Church, Hutchinson
21-23. Mississippi Synod. Betheden Church, Louisville
28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

SOUTH CAROLINA . . .

went out to promote a special evangelistic effort throughout the state. The group studied methods, plans, and programs.

LATE LAST MONTH many Methodist pastors of South Carolina also met in Columbia to consider the cause of evangelism. The Methodists likewise plan a concerted effort in promoting such a program.

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IN CONCLUSION . . . . . .

THE RED DICTATOR of China, Mao Tse-tung, was once a pupil in a Roman Catholic mission school. Newspapers this month have mentioned that Joseph Stalin was enrolled five years as a student for the priesthood of the Russian Orthodox Church. The grandfather of all the Communists, Karl Marx, was baptized by a Lutheran pastor.

It is not surprising that the Christian faith fails to grow in some hearts where it is planted. The seed falls on stony ground. Each of these great Communist chieftains renounced faith in God.

THE SERIOUS THING for the world is that this denial of God leaves Communists without any means of correcting their mistakes. As long as a man has faith in God, he is conscious at least occasionally that he stands under the judgment of God. But if he is convinced that his own judgment is final and absolute, he is like a blind man falling down hill.

Marx undoubtedly created his communism out of a dream of a world of justice and plenty for all. Lenin converted the Communist dream into a political reality in the hope that he was bringing paradise on earth. But Stalin hardened the Communist dream into a cruel instrument of imperial tyranny.

This was sure to happen. Any attempt at man's salvation without God is lost eventually in a hopeless wilderness.

All of our systems stand in this same danger. The "American way of life" or Swedish socialism or any other system can be quickly perverted if those who sit in the drivers' seats disregard the promptings of their God-given conscience.

It's frightening to realize what horrible things we humans can do if we refuse to recognize that we are created beings. Our lives are not our own, and become futile or dangerous if we try to live them as though they are.

The life and death of Joseph Stalin have probably been the text for a good many sermons in American pulpits this month. And this is my sermon. In enormous shadow-pictures on the screen of world events here was a man who demonstrated the fate of those who claim they can create goodness and peace without God. But every fellow who carves out his little empire in some obscure corner is in danger of the same error.

GOD IS NOT DEFEATED because some men disregard him. There is always a new chapter in the story after the Master of history has canceled out the pretensions of those who thought they were the masters. But that's a long-range proposition, and we can't wait patiently for the next chapter. Our assignment is to do our best with the one we are in, heedful of what God wants from us, eager to know his will.

God doesn't expect us to score 100 per cent on any of his assignments. That's a better mark than Peter or Paul or any of the saints ever achieved. Our greatest comfort is the everlasting forgiveness of God, which blots out the evil of all the shortcomings that we truly repent. We people who try to be Christians may make all sorts of stupid blunders in the way we manage our affairs. As long as we have God to come back to, and a will to acknowledge our sins before him, there's hope for us.

—ELSON RUFF

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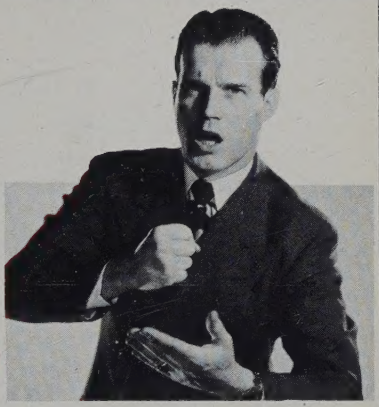

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